CENSUS

OF

THE TOWN OF MADRAS,

1871.

V/155

MADRAS:
PRINTED BY E. MORGAN, AT THE FORT ST. GEORGE GAZETTE PRESS.
1873.

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PROVINCIAL SECRETARIAT

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CENSUS OFFICE,
MADRAS, *7th May* 1873.

No. 338.

From

W. R. CORNISH, ESQ., F.R.C.S.,
Sanitary Commissioner in charge of the Census Office, Madras.

To

THE CHIEF SECRETARY TO GOVERNMENT,
Fort Saint George.

SIR,

WITH reference to the Order of Government, No. 1,490, dated 26th October 1872, directing me to complete the Census tabulation for the Town of Madras left unfinished by the late Mr. Gover, I have now the honor to submit the Census Report, and the Tables of Population.

2. There has been more delay than I anticipated in the completion of the report, for to prepare the tables required by the Government of India a good deal of the work done under Mr. Gover's supervision had to be gone through a second time, and the special establishment for the Municipal Census had been disbanded when the task fell into my hands.

3. With the assistance of Mr. Kalyanasoondrum Chetty, my Assistant, and the General Census Office, I have endeavoured to arrange the tabular matter so as to give all necessary particulars in a comparatively brief space.

4. In regard to the portion of the work completed on my own reponsibility, the difficulties have been many, owing chiefly to the fact that my predecessor left no notes or general outline of the report which he began, but did not live to finish. I have thought it best, therefore, to give little else than brief notes explanatory of the tables, leaving to those interested in Census Statistics to draw their own inferences from the figures.

5. I have to solicit the instructions of Government in regard to the disposal of the 400 copies of the report that have been printed, and, in doing so, have to request that I may be allowed 15 copies for distribution to learned Societies, &c. I would venture to suggest that 80 copies should be forwarded to the Right Honorable the Secretary of State for India for record and distribution.

I have the honor to be,

Sir,

Your most obedient servant,

W. R. CORNISH, F.R.C.S.,
Sanitary Commissioner in charge of the Census Office.

PREFACE.

THE issue of the Final Report on the Census of the Town of Madras has been delayed longer than was anticipated. The enumeration of the population, and the tabulation of the results, was conducted under the direction of the late Mr. C. E. Gover; but, before he could complete the task of finishing the Report on the results of the Census, he sickened and died. The portion of the report completed by Mr. Gover is included in pp. 1 to 50, and the Appendix on the Educational results of the Census is entirely Mr. Gover's. For the completion of the report from pp. 51 to 98, and for the arrangement of the population statistics in the several tabular forms, I am responsible.

W. R. CORNISH, F.R.C.S.,
Sanitary Commissioner for Madras,
in charge of the Census Office.

MADRAS,
21*st April* 1873.

REPORT

ON

THE MADRAS MUNICIPAL CENSUS, 1871.

THE estimates of the population of Madras previous to 1867 had been so various, and the direct Censuses of 1822 and 1863 were so evidently untrustworthy, that it has long been found utterly impossible to arrive at any satisfactory conclusion as to the actual number of people living in this city. Without due knowledge on the point, it was impossible to investigate any question concerning health, or efficiently to apply the power of self-government which Madras enjoyed. Hence, when the Madras municipal regulations were revised and a new organization established by Act IX. of 1867, it was thought advisable to give the Municipality the power of making a Census, and the following sections were inserted in the Act:—

"225. At such time and in such manner as shall be directed, from time to time, by the Commissioners, with the sanction of the Government, an enumeration shall be made of the persons who at the time of making such enumeration shall be within the town. Provided always, that one clear month previous to such enumeration being commenced, notice of the intention to make the same, with the date or dates upon or within which it is intended to be made, and all other necessary particulars, shall be published in the *Fort Saint George Gazette* and in such English and Vernacular newspapers in Madras as to the Government shall seem fit.

"226. The Commissioners shall superintend the taking of such enumeration, and shall appoint such enumerators, and make such arrangements generally as may seem to them necessary for the purpose of such enumeration, and all expenses incurred in respect of such enumeration shall be defrayed out of the Municipal Fund.

"227. Each enumerator or other subordinate officer appointed under this Act shall, agreeably to his instructions, leave at each building or place of residence within his district four days' at least before the time appointed for the collection of the completed returns or Census, a blank schedule or return, to be of such form, and containing such particulars as the Government may approve, to be duly filled up and signed by the owner, tenant, or principal occupants of the said building or place of residence.

"228. Any person wilfully neglecting or refusing correctly to fill up and affix his signature or mark to any such schedule or return so left at his place of residence, or who shall neglect or refuse to return the same to the enumerator or other officer when called upon so to do, or to furnish the necessary information to an enumerator to fill up the same for him, if he do not know how to write, shall be liable to a penalty not exceeding two hundred rupees, and may also be detained in custody until he shall have correctly filled up and signed or affixed his mark to the said schedule or return; Provided that it shall be the duty of the enumerator if required to fill up all schedules or returns for those who are unable to write.

"229. Any enumerator or other subordinate officer employed in the collection of such schedules or returns, if he shall find any of the same defective, or in any respect improperly filled in, shall return the same to the occupant of the building or residence to which they relate, together with a written or printed notice requiring that the same

in or amended within a specified period not less than twenty-fo
ight hours, and if such occupant shall then fail so to fill in or amend any
dule or return, he shall, on conviction, be liable to a fine not exceeding two
hundred rupees, and may also be detained in custody until he shall correctly fill in or amend the said schedule or return.

"230. Any Military or Naval Officers in command of bodies of Military or Naval men, or of vessels of war, or any master of a merchant vessel, or tindal of a vessel or boat or any person in charge of a lunatic asylum, hospital or prison, or of any public or private charitable or scholastic institution, or any keepers of hotels or lodging houses, shall, if required, act as enumerators for the purpose of taking account of persons under their command or charge, or abiding in their houses, on the night immediately preceding the day to be appointed for the making of such enumeration; every person so required to act as an enumerator shall receive and conform to all instructions in writing which may be issued to him by the Commissioners in that behalf.

"231. The Commissioners shall obtain by such ways and means as shall appear to them best adapted for the purpose, and as shall be sanctioned by the Government, returns of the particulars required by this Act with respect to all houseless persons, and all persons who, during the said night preceding the day to be appointed for the making of such enumeration, were on out-door night duty, or for any other reasons were not abiding in any house, of which account is to be taken by the enumerators."

It was not till 1869, however, that any action was taken. On March 20th of that year, the Commissioners appointed a committee of their number to arrange for the taking of a Census. In G. O., No. 685 of 21st May 1869, Government sanctioned the proposal on the understanding that the committee should, before taking action, explain fully the procedure they proposed to adopt. On the 11th August 1869, their report was submitted to the President of the Municipal Commission and was forwarded to Government by Colonel Denison, on the 17th August 1869. On the 10th September Government ordered as follows:—

"The Government have perused with much interest the very able and carefully prepared memorandum drawn up by the committee appointed by the Municipal Commissioners of Madras to consider and report upon the best means of conducting the proposed Census of the town population. The Government, though they differ from the committee on some points, are satisfied that the state funds, if granted in aid of the operation, will be laid out to the best advantage, and have applied to the Supreme Government for sanction of the proposed state contribution of Rupees 12,500.

"2. The preparatory measures proposed by the Committee for removing the objections of the natives to the measure are judicious; and the Government approve the form of enumerator's return proposed for adoption. They would, however, classify the houses as 'tiled,' 'thatched,' and 'terraced;' the latter designation representing a well-marked and well-known local class of building. With reference to paragraph 4 of the Memorandum, the Government request that the forms of the 'books which are to contain the results' may be submitted to the criticism of the Sanitary Commissioner, who will forward them with his remarks to Government if he considers them exceptionable in any way.

"3. In paragraph 8, the Committee lay down two important principles—(i) that the enumeration, the testing and the tabulating shall go on *pari passu;* and (ii) that the establishment employed shall in each part check and test every other, and, as a whole, shall not be so large as to be beyond complete and immediate control. These principles have the full concurrence of Government, and in their proposals, contained in paragraphs 23 to 29 (inclusive) for effecting and checking the enumeration, the Committee appear to have kept these principles fully in view.

ers Governments observe that the Committee, while providing in t
form for recording the age of each person enumerated, offer no detai
upon this subject, nor any suggestions for securing even approximate accura
record. The Government request that the determinations a
which the Committee may arrive on the subject of recording and classifying the castes and occupations may be communicated as early as possible. This is a matter upon which, it appears to the Government, the Sanitary Commissioner should record an opinion.

It will be seen from the next G. O. quoted that this direction was met by a second report

The Sanitary Commissioner was added to the Committee

"5. The Government notice with satisfaction that the Committee do not propose to avail themselves of the agency of the people in effecting the enumeration, except in rare cases where English or Native householders may apply for returns, to be filled up in every case in English. But His Excellency the Governor in Council cannot agree with the Committee that a final enumeration to be taken on a single day is unnecessary and undesirable. The Committee remark in paragraph 15, that 'the acknowledged necessity of a preliminary Census slowly conducted is but an admission of the fact that the English system of a one-day enumeration is not suitable to this country.' The Government do not assent to this, and remark that here as in some other passages of the Memorandum, the Committee attribute to the one-day system evils arising from attempts made in India to enumerate the people by their own agency. The Committee continue: 'But the compromise effected—a preliminary Census made after the mode found most suitable to India, and a subsequent Census made as much as possible a the English fashion—appears to the Committee to be an unwise and unnecessary submission to an unreasonable conventionality.' But the preliminary Census and the subsequent Census are to be made in precisely the same mode, viz., by enumerators and not by householders, and the only difference is that at the latter a larger number of men must be employed. After thus declaring a one-day Census to be unwise, unnecessary, and unreasonable, the Committee immediately admit that 'the English system, when possible, is the most correct, because it renders it tolerably certain that each person will be enumerated once and once only, whereas when the enumeration takes up many days the same person having changed houses within that time may be enumerated more than once. On the other hand, persons may change from houses which have still to be enumerated to houses which have already been enumerated, and so escape counting altogether. The Committee are decidedly of opinion that these two errors will neutralize each other, and the average will be correct.' It is to be remembered, however, that an average result is not what is sought. It is essential for the purposes to which the Census is to be applied, that each of its parts should possess the same degree of correctness as the whole; that the census of a minor subdivision should afford as secure a basis to work upon as that of the whole area; and it is clear that the smaller the area the conditions of which it is desired to investigate, the less safety there will be in assuming that the two opposite sources of error noticed by the Committee will counterbalance each other. The longer the time occupied by the Census, if taken as proposed by the Committee, the less value it will have; and the Government much question whether, with the very small establishment which the Committee propose to entertain, the work of enumeration would be got over in seven weeks.

In accordance with this direction the arrangements were altered so as to include a final Census rapidly performed.

"6. The Government consider that it would be possible to work with a much larger establishment than that which the Committee propose. Four or even five such parties of indicators, enumerators, and supervisors might work simultaneously in different municipal divisions, and by arranging that the head-quarters of each party should be fixed within the division in which it works,

The staff as finally engaged was much stronger than at first proposed, and the preliminary Census, instead of occupying seven weeks, was completed in a month. The enumerators, &c., were divided among the divisions as here suggested, and two offices were opened in Black Town and Triplicane.

as to office accommodation noticed in paragraph [illegible]

in might be employed in the final revision, and the Government think that simultaneity sufficient for practical purposes might be secured by carrying out this operation in each division separately, and so extending it over eight consecutive days.

[illegible] suggestion was carried out [illegible] final Census was completed in seven days.

"7. The objections to a final and simultaneous Census are the difficulty of obtaining a sufficient number of men; the difficulty of checking and testing the work; the expense; and the alleged fact that the tendency of the operation is only to impart error into the accurate record obtained by the protracted enumeration.

"8. The Government believe that the arrangements sketched in paragraph 6 of this Order are not open to any of these objections, and that, if these be adopted, the Census of the whole city may be accurately and satisfactorily effected in three weeks, or at most a month. At the outside estimate 300 men will suffice to make the final revision of the Census of a single division; 150 will be ready to hand in the regular staff, and 150 more might easily be obtained for the final week's work. Some may be drawn from the Town Police, some from the Deputy Collector's Establishment, some from the Public Offices and the Municipal Establishment of Conicopolies, and some from the Educational Institutions. The combined staff for checking, testing, and recording, provided for the several enumerating parties, would suffice for the final work of revision, which would be of comparatively simple character. The sum of Rupees 25,000 will probably cover all expenses. The sum of Rupees 7,000, provided for printing forms, appears to Government to be excessive by at least Rupees 2,000. The report and tables may be printed gratis at the Government Press, and the sum of Rupees 3,000 assigned for this purpose thus liberated. Including Rupees 2,000 unappropriated by the Committee, a sum of Rupees 7,000 is, therefore, available to meet the extra expense entailed by the final revision. The Committee themselves estimate this at Rupees 7,500. Again, the rates proposed for the remuneration of the enumerators, &c., appear to Government unduly high, and it is conjectured that this is due to the determination of the Committee, though the Memorandum is not clear on the point, that all schedules, those filled in by enumerators as well as those furnished to householders, are to be in English. Very much lower rates would, in the opinion Government, secure competent hands who could fill up the returns in the vernacular languages, English figures being used. Further, the expense would be reduced by the men being employed for a shorter time.

It was thought so imperatively necessary only to employ in the final Census such enumerators as had been thoroughly trained in the preliminary counting that the Committee requested permission to adhere to their original plan, and thus no volunteers were employed, nor a single untrained enumerator. It is believed that much of the accuracy of the Census depended on this point.

The views of Government on the question of expense were justified by the result, as the total cost of both enumerations, including tabulation, has not exceeded Rupees 23,000. The high rates of pay were, however, maintained, as it was thought no smaller allowances would attract the class of men it was desired to engage.

"The last objection appears to rest upon the passages from Mr. Hume's report quoted in paragraph 13 of the Memorandum, and from that of Mr. Forbes quoted in paragraph 15. Mr. Hume's statement refers to volunteer enumerators, but it is not now proposed to employ men of this class. The men engaged in the final revision will be paid, and, being in employment for at least a week, will undergo observation and training. Their work may, therefore, be expected to be satisfactory. They will only have to add particulars, or to strike out particulars in the returns already filled up, and it is not probable that they will take this trouble, unless there is a real change to be recorded. Should they falsely return unchanged schedules as verified at least no additional error will be imported by them. They might be entertained two or three days before the final revision and subjected to training and instruction in their work. Mr. Forbes' remark evidently refers to a purely rural population.

"9. The Government commend the above suggestions to the consideration of the Committee. Should a one-day revision be determined on, it will be necessary that the

enumerators shall record at the preliminary counting not only those persons in each house the previous night as proposed in paragraph 6 of the Memorandum, but also all ordinary inhabitants of the house, and such visitors as may be expected to be present at the final revision.

"10. With reference to paragraph 29, the Sanitary Commissioner will be requested to give the Committee the full benefit of his experience. The Inspector-General of Police will be required to arrange for taking the Census of the vagrant population; and all Heads of Public Institutions will, as suggested by the Committee, be charged with the duty of enumerating those under their control. The Commissioners may rely on every possible assistance from Government and its officers in obtaining information subsidiary to the Census, and in carrying out that important work which it should be the desire of all to render as perfect as possible."

In paragraph 4 of this Order Government called for a further report "on the subject of recording and classifying the castes and occupations" of the people. This report was submitted on the 13th December 1869, and Government then passed the following order:—

"The Memorandum received with the second of the letters above recorded, which has been drawn up by the Municipal Census Committee in continuation of their former Memorandum on the subject, affords a further proof of the care and labor which they have expended on the task assigned them.

"2. The Government, while approving generally the proposals now made, will defer passing final orders upon them, until it shall be seen whether modifications of the proposed arrangements may not be necessitated by orders of the Government of India in connexion with the Imperial Census of 1871. It is more than probable that this will be the case, especially with regard to the time to be occupied in the final enumeration.

"3. An expression of the opinion of Government on some points noticed by the Committee appears, however, to be now desirable.

"4. The Government presume that, though the comprehensive classification of castes proposed by the Committee will, as far as possible, be used for summarizing the results, the enumerators will be directed to record the caste of each person in the same way as it is proposed (paragraph 12) they shall enter his occupation; and that the list of unclassified castes will, as well as that of the unclassified occupations, form an Appendix to the report. They would extend the same principle to the sub-division of Mahomedans as to race. Though the names of Sayyids, Sheiks, Moguls, and Patans may be unreliable as representing derivation, the Lubbays, Moplahs, and Arabs constitute unmistakeable sub-divisions, and knowledge regarding them would be useful.

Both of these directions were carried out, and the Committee had resolved from the first to do this

"5. With respect to the record of ages, though the returns of persons whose ages fall within decades above 55 years may be unreliable, the Government are disposed to concur with the Sanitary Commissioner that they should be collected, as this may be done without increasing labor or adding to the proposed form of enumerator's return. Particulars regarding sick persons would be worthless, and would much increase the labor of enumeration besides requiring an enlargement of the form.

"6. These papers and the other orders of Government in this Department on the subject of the Census of the town of Madras will be communicated to the Revenue Department, in which the arrangements for the Mofussil Census are under consideration."

The two memoranda referred to in these Government orders will be found in the Appendix and will be valuable papers for reference in succeeding censuses.

When the Census was first ordered, it was not known that the Supreme Government contemplated a general Census of India, and it was, therefore, proposed to

the enumeration on the 1st November 1869. While the correspondence referred to above was going on, it was announced that a general Census would be taken on the 10th January 1871. It was manifestly so much better that the town Census should fit in with that of the country that it was at once resolved to adopt the later date, and all necessary arrangements were made. The Government of India, however, found it necessary to postpone the general Census till November 1871, and this again caused a postponement of the municipal enumeration. Thus the actual counting of the people did not take place till the end of 1871.

The arrangements included a preliminary and final Census. The first commenced September 1st, 1871, and continued throughout the month. The final Census commenced on the 13th November, and occupied seven days. It had at first been intended to tabulate each day's returns on the following day, so that errors then detected might be at once remedied and prevented in the future. A double staff was, therefore, engaged—64 enumerators and as many clerks. Unfortunately, however, the tabulating books were not received from the Government Press till the preliminary Census was over, and this part of the scheme, therefore, fell through.

The first operation was the numbering of the houses. This was done by the overseers and peons of the Sanitary Department, and the only expenditure was for paint and a few additional peons. It occupied about a fortnight, and was done with great care and accuracy under my supervision. It was not necessary, therefore, to employ special "indicators," as was at first proposed. The number of houses in each ward and division was as follows :—

TABLE I.—*Number of houses in each section of Madras.*

Division.	Ward.	Section.	Number of houses.	Division.	Ward.	Section.	Number of houses.
1st ...	East	1st	3,696	5th ...	North	1st	1,128
" ...	"	2nd	1,560	" ...	"	2nd	1,002
" ...	"	3rd	580	" ...	"	3rd	1,363
1st ...	West	1st	2,396	" ...	"	4th	501
" ...	"	2nd	2,680	" ...	South	1st	1,097
2nd ...	North	1st	501	" ...	"	2nd	620
" ...	"	2nd	715	" ...	"	3rd	496
" ...	"	3rd	962	" ...	"	4th	1,326
" ...	South	1st	331	6th ...	North	1st	1,407
" ...	"	2nd	407	" ...	South	1st	822
" ...	"	3rd	618	" ...	"	2nd	614
" ...	"	4th	514	7th ...	North	1st	673
" ...	Centre	1st	780	" ...	"	2nd	508
" ...	"	2nd	340	" ...	"	3rd	584
" ...	"	3rd	626	" ...	"	4th	490
" ...	"	4th	915	" ...	South	1st	1,127
" ...	"	5th	784	" ...	"	2nd	1,159
3rd ...	North	1st	294	" ...	"	3rd	833
" ...	"	2nd	493	" ...	Centre	1st	1,315
" ...	"	3rd	898	" ...	"	2nd	1,004
" ...	"	4th	193	" ...	"	3rd	904
" ...	"	5th	500	" ...	"	4th	940
" ...	"	6th	613	8th ...	North ...	1st	1,064
" ...	"	7th	578	" ...	"	2nd	826
" ...	"	8th	620	" ...	"	3rd	989
" ...	"	9th	680	" ...	"	4th	1,035
" ...	South	10th	417	" ...	South	1st	859
" ...	"	11th	476	" ...	"	2nd	755
4th ...	"	1st	809	" ...	"	3rd	641
" ...	"	2nd	683				
						Total ...	51,741

Meanwhile every effort was made to make the people acquainted with the reasons for a Census, the mode in which it was proposed to be taken, and the questions that would have to be answered. Hand-bills were delivered in every house; advertisements appeared

in every newspaper, whether English or Vernacular. Notices were distributed streets. The towncriers or tom-tom men were kept busily at work, and every other means adopted which would tend to re-assure the minds of the people. One measure was especially valuable. A circular was sent to every school in the town asking the master or masters fully to explain to their scholars the reasons for, and benefits to be expected from a Census. There is reason to believe that very much good was done in this way. It is impossible to measure the effect of each particular precaution, but the result was most gratifying, for there was absolutely none of that public feeling or general fear that many persons had expected to see. It is true that in some of the parcherries, especially at Royapooram, several persons vacated their huts and disappeared altogether for the time. A few actually pulled down their huts, fearing some new tax. In some instances, though very few when compared with the number enumerated, whole families left Madras to escape the enumeration, not from any personal fear but to avoid being included in some new assessment or poll-tax, which it was rumoured was to follow the Census. None of this was met with in the final counting, seeing that those who had left Madras in September were caught in the Mofussil Census, and thus compelled to fear that they had not escaped Scylla, but had certainly fallen into Charybdis. This new horror of expected double assessment kept people quiet in November, and the final Census suffered very little from absentees. The experience gained by the people in 1871, and the fact that no new taxation has been imposed, will, there is every reason to believe, make it a very easy matter to repeat the enumeration in 1881. Beyond this there was no popular excitement, no opposition to the enumerators, no refusal to give information except in the few exceptional cases, met in every country, of persons who would yield to nothing but force. These, however, gave way when a little pressure was brought to bear, and not a single person was prosecuted under the powers given by the Act. It will be seen hereafter that the real difficulties came from Europeans.

Sixty-four enumerators were engaged, after a careful examination of the candidates. It is worthy of note that there were more than 700 applications. Those engaged were, on the whole, a very intelligent set of men of good position in native society. The high salary offered, Rupees 50 per mensem, was fully justified by the class of men it secured. One enumerator was stationed to each section, while the larger sections had two. Each enumerator was attended by a peon with belt and badge, whose business it was to be always a house or two ahead, warning the people, calling the head of the house to the door, and otherwise helping. This aid was of immense importance in identifying and giving warrant to the enumerator, the peon acting as a sort of commission from the Sircar. On more than one occasion it was found impossible to make satisfactory progress without the aid of the peon. The enumerators in each ward were placed under the charge of the overseer of that ward, and the local knowledge and well-known person of the overseer were of the first importance.

The work among the Mussulmans in Triplicane was placed under the personal charge of Mahomed Shahab-ood-Deen Khan, son of Janay Jahan Khan, and a near relative of the Prince of Arcot. This appointment greatly smoothed the work among the Mussulmans.

The general supervision was in my hands, but much of the success of the work is due to the daily attention and supervision given by Mr. Loch and a few of the Commissioners, who were so good as to move about Madras examining the operations of the enumerators.

Each enumerator was required to census an average of 30 houses per diem. This low figure was set, so that there might be no excuse for bad work on the ground of undue hurry. After a few days' experience, most of the enumerators were able to census

on noticed in paragraph [illegible]

TESTS APPL[illegible] TO PRE[illegible]

[illegible]e of 50 houses per diem, while two men of exceptional ability for this kind of work produced an average of 90 houses admirably performed. They were supposed to work from 5-30 A.M. to 10-30 A.M. The mornings' schedules were then sewn together in a bundle, and the enumerator made out an abstract of the returns in the form shown in the margin. One in ten, taken at random, of these abstracts was then tested by the supervisors, to see whether the abstracts were accurate transcripts of the schedules. The abstracts were then subjected to another test, the second of those described below.

Abstract of the day's schedules.

Date 1871.
Division. Ward. Section.
Overseer's name ...
Enumerator's name ...
Number of Schedules ...
Do. of Families ...
Do. of Males ...
Do. of Females ...

Total number ...

Aged under 1 year.		Aged under 25 years.	
Do.	2 years.	Do.	35 do.
Do.	3 do.	Do.	45 do
Do.	4 do.	Do.	55 do.
Do	5 do.	Do.	65 do.
Do.	15 do.	Over	65 do.
		Total ...	

The tests applied to the work at every stage form the distinguishing feature of the Census of 1871. Previous Censuses had so often failed to ensure accuracy, that it was considered necessary on this occasion to omit no precaution, however laborious or expensive. An extensive system of check and countercheck was, therefore, introduced, so that no single detail of the Census should be left unguarded. The tests were fivefold.

In the first place, in addition to, and entirely distinct from, the ordinary enumerators, there was engaged a staff of 17 experienced and entirely trustworthy men to act as testers. As each enumerator came to office with his morning's work, the Superintendent made a note of about one house in every ten, and directed a tester to re-census on the following day the houses so selected, and he was required to do this on a fresh schedule, without being allowed to see the original schedule. The test schedule so obtained was then compared with the original. In case of error the enumerator was severely fined, and on a repetition of the offence was dismissed. In a few cases the enumerator challenged the test schedule. In these the houses were done a third time by the supervisor himself. The knowledge that their work would be thus tested rendered the enumerators so careful that errors were much fewer than might have been expected.

The second test was applied in my room. I had drawn up, previous to the actual Census, very careful and elaborate tables of what may be called the internal proportions the Census should assume. Thus from the mortuary tables and a comparison of previous Indian and European Censuses, and making allowance as accurately as possible for the difference in circumstances, it had been approximately ascertained what the proportions of the sexes should be, what the proportions of the various ages, &c. It has been seen that the enumerator's work was so arranged that the schedules filled in each day were totaled the same evening in all these details, and on the following morning I carefully compared these totals with the standard tables previously prepared. This soon enabled me to ascertain that, among other matters, the ages of children were not being correctly given. The suspicious portion of the enumeration was then done again, and orders were issued directing the enumerators how to obtain more correct information. Of course, on a point like this, absolute accuracy could not be gained, because the parents themselves did not know the ages of their children, but the result is now as accurate as the case permitted. This mode of testing was very efficacious, as the enumerators knew not how it was brought to bear, and could not devise a way of evading it.

The third test came from the Commissioners, some of whom were so good as to go round with the enumerators, and others undertook the trouble of inquiring in their circle of acquaintance, favoring me with the result of their inquiries. Several cases of rudeness and one or two of neglect were thus brought to light, but there was a most grati-

fying unanimity among the Commissioners in admitting that the Census, though somewhat roughly, was very accurately carried through. I believe that there was no instance thus brought to light of a house that was not censused.

The fourth test was obtained by comparing the number of schedules with the ascertained number of houses.* The number reported by the overseers was 51,741, while the number of schedules was 51,730. The very difference was satisfactory as showing independent work. Every case of difference was, however, inquired into by special agency, and it was discovered that the actual difference was only five, as the other cases were mainly owing to the fact that some European houses with large compounds had been numbered more than once, as they had gates in different roads, and sometimes in different sections of the city. In a few other cases there had been difference of opinion whether a particular dwelling should be called a separate house, or be entered with one to which it seemed to belong. Not a single instance has been brought to notice of a house which was not enumerated, although the Club was nearly forgotten. In several instances English gentlemen complained that their houses had been omitted, but in most cases a schedule was produced bearing the signature of the person complaining. In others the wife had filled up the schedule or given the necessary information; in some the butler had made the entries; in a few the enumerator had not arrived, and the house was subsequently censused. In one or two only had the family been omitted, and that unavoidably, seeing that they had moved from one house not yet censused to another that had been censused. An occasional error of this sort was inevitable, as the Census occupied several days.

The fifth test was the final Census. It has been shown that this was of especial value in catching those who had been absent at the first enumeration through fear. The final counting was of great use in another respect, seeing that it caused the Census to include the normal number of Europeans, who in September were largely absent.

It is a pleasure to be able to state that these careful tests were most satisfactorily met. It is especially the province of those first named to prevent error, because of the almost certainty of its detection and punishment if committed.

Immediately the preliminary Census ceased the schedules were partially tabulated, looking only to the columns of caste and occupation, as these demanded very careful consideration and classification before the final Census was carried through. No less than 195 castes and 657 occupations were returned. The occupations were classified according to Dr. Farr's scheme as adopted in the English Census, with such few modifications as the different circumstances of the country demanded. The system adopted was as follows:—

Professional

1. Government servants (Civil).
2. Military and Police
3. Learned Professions.
4. Minor Professions.

Domestic.

5. Those occupied in personal service.

Commercial.

6. Those who buy or sell, keep or lend.
7. Those who convey persons or goods.

Agricultural.

8. Those who work land.

Industrial

9. Workers in textile fabrics and dress
10. Workers in food, drink, and stimulants.
11. Workers in metals.
12. Workers in constructive art.
13. Workers in books and writing materials
14. Workers in household goods.
15. Workers in combustibles.

Indefinite and non-productive.

16. Laborers (General).
17. Persons of rank and property.
18. Persons supported by community.
19. Persons of other occupations

This division was found very convenient, and is exhibited in the comparative tables appended to this report.

The entries under "caste or race" were divided into 19 classes, the most prominent members of which are shown in the following list:—

1. The priesthood	Brahmans.
2. The warrior caste	Rajpoots.
3. Merchants, &c.	Chetties.
4. The cultivators of the later immigration	Vellalas.
5. Herdsmen	Golla.
6. Artizans	Kammalan.
7. Weavers	Kaikalan.
8. Accountants	Kanaccan.
9. Minstrels	Satani.
10. Potters	Kusavan.
11. Cultivators of the earlier immigration	Vunneers.
12. Barbers	Ambattan.
13. Washermen	Vunnan.
14. Fishermen	Sembadevan.
15. Palm-cultivators	Shanan.
16. Lower races	Pariahs.

It was drawn up after most careful consideration and inquiry, and has found a suitable place for almost every known sub-division. It is true that many persons have complained about the order in which the classes are arranged, since almost every man believes that all the castes are rightly placed except his own. The liberty of thought and action introduced by the British *régime* has shown itself in no more curious phase than this, that the lower the caste the more it now claims pre-eminence for itself. A whole literature is being invented with no other object than caste exaltation. Shanan and Sembadevan unblushingly claim a caste superiority over all else but Brahmans, while Kammalan demand the first place of all in the Hindoo hierarchy. It is impossible to decide among such claims, nor is it the duty of those carrying out a Census to attempt to settle points of etiquette or social pre-eminence. *It must be understood, therefore, that the list just given does not even pretend to decide comparative rank. A list of names must be given in some order, and that given above appears the best for our purposes, while it follows a well-understood system of employment, and all castes are based on employment.* In the detailed returns that will appear in a later page of this report the castes are entered alphabetically.

The returns were, as a rule, admirably filled. When once the native community fell in with the idea of the Census, there was no farther difficulty, while the influence of the Prince of Arcot and his advisers prevented opposition among the Mahomedans. There were no complaints that the questions were inquisitorial, nor any appreciable reluctance to state the number of women and children. This is rendered certain by the fact that the returns answer all the tests with regard to sex and age.

In most other Indian Censuses the men were more numerous than the women, and, in the North-West Provinces, Mr. Plowden entered into an elaborate argument to prove that while in cool climates females are found in larger numbers, in hot countries males ought to be much more numerous. But on this occasion the women answer to the experience of all countries in which there was no popular aversion to a census, and are more than the males. In the same way with ages. The results of the Madras Census are almost exactly what other Censuses would lead us to expect when compared with the known deaths, if we take them in five-year groups, although there is a palpable error in the ages of young children, owing to the grievous ignorance of the people as to the lapse of time, and also to the fact that age is frequently reckoned not from the last birth-day, but from the next to come. The child that we should call four years old may by many be reckoned as five years old. Thus we have to account for the comparatively small proportion returned as one, two, or three years old.

The main difficulty was among Europeans who, in too many cases, looked upon it as an impertinence that they should be called upon to answer the same questions as were put to natives. Many Europeans who ought to have known better positively refused to be included in a Census which should also include natives. In very many instances

it was found necessary to give notice of our intention to prosecute if the return was not duly filled up. Very many treated the enumerator as they would a bill-collector, and told him to "call again," causing great delay and trouble. Some took the schedule, but did not return it. A few wrote vulgar remarks upon the schedule. By patience and the writing of many letters these difficulties were overcome, and only one person was actually summoned before the magistrate. He, a medical officer of high rank, would not fill in the return, but made what he supposed witty comments on the questions upon it. On receiving the summons his tone altered; he made the proper entries, and begged that the charge might be withdrawn. It was thought advisable to do this on his paying all expenses and apologising.

It is, however, only right to add that the European community was put to much inconvenience and was unnecessarily irritated by the action of the home authorities (not the India Office). It was expressly arranged that the Indian and English Censuses should be as synchronous as possible so that the Registrar-General in London might learn the number of Europeans for inclusion in his report. Instead, however, of leaving the matter in the hands of the authorities here, the Registrar-General sent out a number of English forms, and required a Census of Europeans alone to be made in June, although our own Census was to be made in September. When, therefore, the Indian Census came on, many Europeans thought they had nothing to do with it and resented being called upon to census their households three times in six months. It is to be hoped that in 1881 better arrangements will be made, and the Registrar-General be required to wait till the Indian Census will give the much more accurate information that its organization can alone produce. The returns of the Census both of city and presidency will be ready in ample time for the purposes of the Registrar-General.

It is necessary at once to premise that the number of houses shown in Table I. must not be accepted as the number of families to which belong the persons shown in Table II. No result of the enumeration has been more surprising than the evidence it has produced as to the effect of poverty upon the Hindoo polity. In a very large number of houses there was more than one distinct family. Not only this, but there were hundreds of cases in which distinct families *of different castes* were found in one house. Indeed, it has been no uncommon thing to discover a separate family in each room, all using the pyall and courtyard in common. In one house 13 distinct families, representing half a dozen very different castes, were reported. Six or seven families is a common thing. Three or four were noticed in hundreds of cases. It was especially repugnant to our feelings of propriety to learn that, in not a few instances, while half a house was used as a brothel, the other half was occupied by families whose reputation was free from any stain, though it need hardly be said that, among a people who generally sleep in the open air, the females of the honest families must be in considerable peril. In 51,741 houses there were about 70,000 families. The laws of the caste system are evidently very elastic, and bend to the needs of poverty and public convenience, else we should never hear of so marked a violation of the law that the dwelling together of different castes must entail shame and loss upon all that are above the lowest caste represented in the house.

The following table gives an abstract of the results of the Census, with the houseless poor distributed:—

TABLE II.—*Abstract Statement (with Houseless Poor distributed) Madras Municipal Census*, 1871.

Division.	Ward.	Section.	Hindoos. Caste Hindoos.	Hindoos. Pariahs, Chucklers, &c.	Hindoos. Total.	Europeans.	Eurasians.	Mussulmans.	Other Races.	Total.	Total Population of Wards.	Total Populations of Division
1st	West	1st	11,328	2,307	13,635	2	21	1,549	...	15,207		
,,	,,	2nd	13,553	1,957	15,510	4	134	1,463	...	17,111	32,318	
,,	East	1st	16,111	3,511	19,622	194	626	1,907	213	22,562		
,,	,,	2nd	5,742	1,035	6,777	...	6	936	...	7,719		
,,	,,	3rd	1,430	1,377	2,807	1	25	114	1	2,948	33,229	65,547
2nd	North	1st	757	2,595	3,352	40	794	130	...	4,316		
,,	,,	2nd	5,677	746	6,423	...	6	110	...	6,539		
,,	,,	3rd	6,877	913	7,790	23	491	710	...	9,014	19,869	
,,	South	1st	1,702	622	2,324	77	382	13	134	2,930		
,,	,,	2nd	4,702	34	4,736	...	...	5	...	4,741		
,,	,,	3rd	6,440	67	6,507	...	...	22	...	6,529		
,,	,,	4th	4,007	73	4,080	84	124	49	1	4,338		
Fort St. George.			116	229	345	864	287	90	2	1,588	20,126	
,,	Centre	1st	8,401	207	8,608	5	90	52	...	8,755		
,,	,,	2nd	1,233	665	1,898	...	...	7	...	1,905		
,,	,,	3rd	7,359	72	7,431	...	...	13	...	7,444		
,,	,,	4th	9,713	198	9,911	...	8	376	1	10,296		
,,	,,	5th	6,769	104	6,873	...	...	58	...	6,931	35,331	75,326
3rd	North	4th	914	210	1,124	...	...	1,595	...	2,719		
,,	,,	5th	2,800	458	3,258	66	484	131	28	3,967		
,,	,,	6th	3,525	2,447	5,972	19	449	1,171	1	7,612		
,,	,,	7th	1,063	60	1,123	7	6	688	...	1,824		
,,	,,	8th	4,474	190	4,664	49	239	86	4	5,042		
,,	,,	9th	3,216	239	3,455	1	...	3,167	...	6,623		
,,	,,	10th	5,668	235	5,903	7	19	124	...	6,053		
,,	,,	11th	4,954	346	5,300	6	83	341	7	5,737	39,577	
,,	South	1st	4,544	840	5,384	92	435	37	98	6,046		
,,	,,	2nd	724	625	1,349	231	679	12	34	2,305		
,,	,,	3rd	2,094	379	2,473	25	4	430	97	3,029	11,380	50,957
4th	,,	1st	2,462	1,785	4,247	39	87	765	3	5,141		
,,	,,	2nd	1,724	2,499	4,223	34	67	326	...	4,650	9,791	9,791
5th	North	1st	6,499	2,046	8,545	139	701	567	5	9,957		
,,	,,	2nd	8,003	816	8,819	4	120	1,176	...	10,119		
,,	,,	3rd	6,489	2,052	8,541	132	631	119	126	9,549		
,,	,,	4th	3,023	915	3,938	7	129	164	21	4,259	33,884	
,,	South	1st	4,520	3,343	7,863	205	1,246	1,379	6	10,699		
,,	,,	2nd	3,122	1,449	4,571	74	321	227	5	5,198		
,,	,,	3rd	2,346	1,600	3,946	164	199	71	12	4,392		
,,	,,	4th	5,767	3,935	9,702	60	503	1,050	3	11,318	31,607	65,491
6th	North	1st	4,144	2,910	7,054	218	301	260	...	7,833	7,833	
,,	South	1st	2,530	3,438	5,968	136	72	379	11	6,566		
,,	,,	2nd	1,639	2,236	3,875	106	234	768	8	4,991	11,557	19,390
7th	North	1st	2,380	2,562	4,942	9	165	150	...	5,266		
,,	,,	2nd	4,096	202	4,298	1	17	255	...	4,571		
,,	,,	3rd	3,742	805	4,547	33	339	311	3	5,233		
,,	,,	4th	800	1,195	1,995	48	352	696	5	3,096	18,166	
,,	South	1st	6,655	251	6,906	...	21	776	...	7,703		
,,	,,	2nd	6,485	22	6,507	...	...	3,009	...	9,516		
,,	,,	3rd	2,281	935	3,216	7	98	2,707	59	6,087	23,306	
,,	Centre	1st	3,459	383	3,842	36	25	5,156	2	9,061		
,,	,,	2nd	4,377	256	4,633	...	...	3,122	...	7,755		
,,	,,	3rd	1,687	1,122	2,809	8	44	2,941	...	5,802		
,,	,,	4th	1,445	571	2,016	38	110	3,311	3	5,478	28,096	69,568
8th	North	1st	3,112	1,105	4,217	8	18	1,950	...	6,193		
,,	,,	2nd	3,665	769	4,434	58	61	1,265	...	5,818		
,,	,,	3rd	3,281	2,354	5,635	77	51	201	4	5,968		
,,	,,	4th	4,515	1,884	6,399	51	394	1,560	1	8,405	26,384	
,,	South	1st	3,041	1,098	4,139	68	297	611	11	5,126		
,,	,,	2nd	4,964	227	5,191	2	...	125	...	5,318		
,,	,,	3rd	2,761	1,639	4,400	54	18	181	1	4,654	15,098	41,482
		Total ...	260,907	69,145	330,052	3,613	12,013	50,964	910	397,552	...	397,552

Of this number there were :—

Houseless poor	3,613	In Fort Saint George	1,588
In Jails	571	On Cochrane's Canal	54
In Hospitals	1,276	Soldiers	2,679

It will be at once apparent that a population of 397,552 souls is every much less than what has usually been ascribed to this city. In 1863 Sir Charles Trevelyan, who had been Governor of Madras, informed the Royal Sanitary Commission that the population of Madras city was not less than one million. For a very considerable period the official estimate was 750,000, and it has only been of recent years that 450,000 has been adopted, and this was drawn from a consideration of the mortuary returns. In 1866 Dr. Cornish arrived at an estimate of 350,000, but did not dare to adopt a figure so much below those previously accepted. With this exception every estimate of which I can now learn has been over the mark. It is, however, worthy of notice that the more careful the inquiry the lower was the resulting estimate, so that there was much reason to expect a return not greater than that actually produced. It will be seen that previous Censuses encouraged the idea of an immense population, and also how utterly useless and how terribly misleading a Census may be when conducted without proper tests.

The most recent Census was that taken in 1863. A copy of the return on this occasion appears on the next page. It will be apparent, and was so at the time, that this statement is full of the grossest errors. Thus in Triplicane there were said to be 4,752 Hindoo men and 13,899 Hindoo women, or nearly three women to every man. Yet to these 18,651 adults, there were only 5,620 children, while, as a matter of fact, the children ought to be about equal to the female adults. So in Black Town there are only returned 11,448 children to 21,524 women, while in Egmore there are but 340 children to 1,499 women. In Nungumbaukum 3,452 women are entered against 1,438 men, but in Pereamoot there are 3,207 men to 1,643 women. Errors like these prove the most utter carelessness in the Census. It was also very well known at the time that a considerable proportion of the houses was not censused at all. When the returns were sent in, they were not accepted as of any other value than as seeming to give a decent approximation to the truth, and in the subsequent official returns the population was taken at 450,000. It is now known that both estimates were much in excess of the truth.

On page 15 is printed a statement of the only other actual enumeration, of which I can learn, made in 1822. It will be seen that this gives a still higher number—nearly 470,000. Probably the conicopolies were paid by the number of persons they were supposed to enumerate. If we examine the details we find that 161,589 children are entered against 109,246 adult males; on one side or other of this comparison there must be a mistake of 50,000 souls. Then there are 144,916 women against 109,246 men, and here there must be another error of 30,000 persons. But the 161,589 children dwelt in only 29,612 houses, and thus there must have been *in every house an average of nearly six children.* If we descend to details we come to figures so surprising that the wonder is how they ever could have been accepted. Thus in Mylapoor, Royapettah, &c., we are told there was an *average of thirteen children in every house,* while in Tondiarpett, Tinnevelly Settlement, and the neighbourhood there were eight boys in every house, but only four girls, making nearly thirteen children dwelling in each house of a district where tiled houses are but one to five of thatched huts.

If the house total be correct, and there is so little difficulty in making a correct list of the houses and so little temptation to render a wrong account, while check was so easy by reference to the assessment roll, that we may persume it was not far wrong, there must have been an error of nearly 100,000 souls under the head of children alone. When we analyse the table still further, it is apparent that the error must be at least double this immense amount. At the present time the average number of persons to a house, including those unoccupied, is a little less than eight. If we assume this average in 1822, and there is no reason why we should not, the total population must have been about 237,000, and for other reasons it is clear that this was about the true figure.

TABLE III.—*Statement showing the Number of Men, Women, and Children residing in the Black Town and Suburbs of Madras, distinguishing Europeans and East Indians, Native Christians, Hindoos, and Mahomedans, prepared according to Police Divisions*

Divisions.	Villages	Europeans and East Indians.			Total	Native Christians			Total.	Hindoos.			Total.	Mahomedans.			Total	Total in each Village.	Total in each Division.
		Men.	Women.	Children		Men	Women	Children		Men	Women.	Children.		Men	Women	Children.			
1st	East portion of Black Town, east of Popham's Broadway, including Fort	1,494	1,118	1,715	4,327	510	826	447	1,783	15,398	21,524	11,448	48,370	1 672	1,726	785	3,784	...	58,364
2nd	West portion of Black Town, west of Popham's Broadway to the Canal	915	1,634	1,381	3,989	916	1,187	709	2,812	25,893	34,501	20,284	80,678	1,043	1,398	820	5,261	...	90,740
3rd	Triplicane	39	45	86	170	228	290	287	805	4,752	13,899	5,620	24,271	4,663	6,594	7,279	18,536	43,782	
	Poodoopaukum	81	62	75	218	301	220	208	729	3,773	4,066	4,337	12,176	2,223	2,489	2,529	7,241	20,364	
	Teruvateeswarenpettah	8	7	11	26	33	52	63	148	1,897	2,191	2,587	6,675	3,699	3,580	2,892	10,171	17,020	81,166
4th	Saint Thomé and Mylapoor	236	256	215	707	574	705	456	1,735	3,812	3,870	3,744	11,426	735	1,196	836	2,767	16,635	
	Royapettah	102	110	178	390	270	371	294	935	3,935	6,134	3,056	13,125	1,475	1,794	1,491	4,760	19,210	
	Kistnampettah	...		...	...	25	20	27	72	653	676	669	1,998	214	196	184	594	2,664	
	Meerahibpeetah	1	2	2	5	132	146	171	449	340	374	358	1,072	251	308	241	800	2,326	
	Vellanla Tanampettah	2	2	7	11	123	183	79	385	463	594	461	1,519	15	19	12	46	1,959	
	Pulley do	..	...	..	.	...	...	..	...	185	208	231	624	9	10	9	28	652	43,446
5th	Chintadurepettah	136	182	198	516	235	253	253	741	4,785	4,251	3,419	12,455	262	181	191	634	14 346	
	Egmore	140	165	233	538	18	73	275	366	1,476	1,499	340	3 315	35	58	37	133	4,352	
	Comaleeswarenpettah...	3	5	5	13	5	7	5	17	898	1,034	949	2,881	9	10	13	32	2,943	
	Narasingapoorum	182	187	229	598	185	204	161	550	732	795	806	2,333	409	385	699	1,493	4,974	
	Noongumbaukum	84	72	92	248	199	230	265	694	1,438	3,452	1,343	6,233	165	165	263	593	7,768	
	Chetput	10	7	8	25	4	2	1	7	398	385	273	1,056	23	24	23	70	1,158	
	Poodoopettah	35	65	70	170	133	140	57	330	1,338	1,387	1,469	4,194	295	285	262	842	5,536	
	Munnarsamy Covil	..		...	...	..	...	...	...	252	189	183	624	6	7	1	14	638	41,715
6th	Parcamettoo	298	263	283	844	12	19	15	46	3,207	1,643	1,323	6,173	65	155	43	263	7,326	
	Vepery	130	134	179	443	39	43	69	151	849	478	375	1,702	294	268	231	793	3,089	
	Poorasavaukum	419	554	684	1,657	109	147	123	379	5,025	5,115	3,668	13,808	340	401	422	1,163	17,007	
	Choolay	141	148	232	521	21	42	46	109	1,200	1,300	809	3,309	125	185	67	327	4,266	
	Kilpauk	6	8	6	20	..	..	...	...	131	110	79	320	..	...	...	...	840	
	Perambore	19	18	16	53	...	...	...	...	609	668	478	1,755	5	6	2	13	1,821	
	Veyauserpandy...	16	20	25	61	4	5	2	11	473	487	499	1,459	5	6	5	16	1,547	
	Cosapettah	..	.	...	.	.		.	...	1,098	1,265	885	3,248	5	6	..	11	3,259	
	Ereongoonum	1	2	2	5	...	...	..	...	992	1,149	699	2,840	2	2	2	6	2,851	41,506
7th	Corookoo Pettah	2	2	3	7	7	7	5	19	1,723	2,052	1,651	5,426	27	33	24	84	5,536	
	Tondiorpet	17	24	37	78	12	13	22	37	4,828	5,812	3,510	14,150	978	831	791	2,600	16,869	
	Washermenpettah	22	16	26	64	81	92	56	229	2,126	2,333	1,806	6,165	520	552	394	1,466	7,924	
	Cosapettah	4	5	6	15	...	...	...	..	1,042	1,116	942	3,100	143	136	195	474	3,589	
	Sunjeeveroyenpettah	...	...	...	...	...	...	...	.	750	790	611	2,151	2	..	.	2	2,153	
	Jendrapettah	...	.	...	...	...		...	...	1,173	1,386	2,055	4,614	..	...	...	...	4,614	
	Attapauhum	55	52	66	173	292	286	225	803	4,240	4,088	3,722	12,050	314	313	242	869	13,895	
	Royapooram	144	169	163	476	2,587	2,995	1,915	7,497	2,835	3,272	2,278	8,385	...	..		...	16,358	79,934
		Total of Europeans and East Indians.			16,368	Total of Native Christians			21,839	Total of Hindoos... ...			325,678	Total of Mahomedans			63,886	Total ...	427,771

(Signed) D. HORGAN,
Assessor.

TABLE IV.—*Population of Madras in* 1822.

Black Town, and the Villages within the Jurisdiction of Madras.	No. of the Houses.	Men.	Women.	Boys.	Girls.	Total.
Black Town	14,093	33,789	45,720	21,305	19,832	120,646
Chindatripettah	597	5,207	7,083	3,821	3,343	19,454
Perya Mettoo	897	4,605	4,834	3,260	3,088	15,787
Erroongoonnam	315	1,699	2,222	1,524	1,380	6,825
Rosspettah, Narrainpolyam, Paramboor, Peterpettah, Vyasarvady, and Casapettah	1,940	7,926	8,999	7,603	7,193	31,721
Porsavaukum	611	3,601	3,878	2,415	2,405	12,302
Egmore	271	1,138	1,500	1,124	725	4,487
Poodoopettah	169	423	628	363	342	1,756
Comalasweren Covil, and Munnarsamy Covil	308	2,710	3,736	1,713	1,727	9,886
Noongumpaukum	90	957	1,205	560	559	8,281
Triplicane, Trevetuswerumpet, Poodoopauk, Vallabagraram, Chapauk, and Narasingapooram	3,769	22,550	24,236	15,318	14,824	76,928
Mylapoor, Kistnampettah, Royepet, Meersaibpet, Alvarpet, Tuanamput, China Taunampet, and Paracharry ...	2,056	16,819	19,735	13,342	12,817	62,713
Washerpettah, Sunjivyrayenpett, Careapet, Tondiarpet, Royapooram, and Paracharry	1,673	7,819	21,140	7,644	13,362	49,965
Houses, Varandahs, and Huts of Khandans and their Servants	2,826	...	...	...	...	46,300
Total ...	29,612	109,246	144,916	79,992	81,597	462,051

(Signed) W. ORMSBY

Superintendent of Police.

Note.—No Europeans are included in this table. Their number in 1871 was 3,613. It may, therefore, be presumed that not less than 2,500 Europeans were in the city in 1823. If these be added to the total shown above the actual number of persons returned as inhabitants could not be less than 464,551.

But we will look at the table from another side. The town was divided into 14 districts, and if the population of each be divided by the number of houses, it will be found that the average number of persons to a house is as shown in the margin. I explain the strange anomalies of the table in this way. Black Town was first censused. While the work was fresh, Major Ormsby gave personal attention to it and saw that the conicopolies performed their task properly, hence the Black Town average is almost the same as that found in the recent Census. As the months rolled on, the enumeration lasting from 1st July 1822 till 31st January 1823, the interest of the authorities fell off, the conicopolies were allowed to do as they pleased, and were paid according to the number of persons they returned, hence the house average varied according to the conscience of the conicopoly— from 36 persons to a house in Nungumbaukum to 10 persons in Poodoopett. It is perfectly absurd to suspose that the average per house in any large district can have been more than 12 persons. The largest families are in the respectable streets of Black Town, but there, as is shown, the average produced, both in 1822 and 1871, was only 8½ per house.

District.	Houses.	Population.	Persons to each house
1. Black Town ...	14,093	120,646	8·5
2. Chintadrepettah.	597	19,454	32 6
3. Pereamoot ...	897	15,787	17·6
4. Erroogoonam ...	315	6,825	21·7
5. Perambore ...	1,940	31,721	16 3
6. Pursewaulcum ...	611	12,302	20·
7. Egmore	271	4,487	16·5
8. Poodoopettah ...	169	1,756	10·4
9. Comaleswaren ...	308	9,886	32 1
10 Nungumbaukum.	90	8,281	36·4
11. Triplicane ...	3,769	76,928	20·4
12. Mylapoor ...	2,056	62,713	30·5
13. Tondiarpett ...	1,673	49,965	29 3
14. Verandahs, &c.	2,826	46,300	16·4

I have thought it necessary to enter into those details, in order to show that the Census of 1822 and 1863 afford no reason to believe that the enumeration of 1871 has

understated the population. When analysed, their returns show that a larger population should not properly have been expected.

Nor has Madras been alone in finding its population so much less than was expected. The same thing has occurred in all large Indian towns. Thus Benares fell from 200,000 to 170,000, Furruckabad from 132,500 to 73,100, Calcutta fell from one million to 377,924. Bombay suffered the like fate. Formerly supposed to have a million inhabitants; the carelessly conducted Census of 1864 brought it down to 816,562, and the more accurate Census of 1871 to 624,000. In fact, it is almost impossible to estimate a native population with any ordinary degree of accuracy, unless an actual investigation be made of a limited area.

The number of houses in Madras is accurately known from three sources—the assessment registers, the very careful counting and numbering carried out by the overseers, and that done by the enumerators. There were 51,741 houses in 1871, with a limit of error certainly not exceeding one-fifth per cent. Two independent and careful estimates of the average number of persons to each house were made previous to 1871—one in 1865, I believe, by Dr. Cornish, the other by myself in 1869. The former resulted in an average of 7½ persons, and my own in an average of 10 persons. The latter was taken in a respectable part of the town, included no huts, and made no allowance for empty houses. The former took two representative districts—one parcherry, the other in a respectable town quarter,—and erred only in this, that it dealt with *occupied* houses, and presumed that the number of huts was about equal to the number of houses, while, in fact, the huts are but as one to three of better class houses. On applying the requisite corrections as now disclosed by the proportion of empty houses and huts, I find that both estimates correspond almost exactly with the Census average of about eight persons to each house, and consequently there is every reason to believe the latter average is correct. I may add that Mr. Grose also made an estimate, the details of which I do not know, which, with the correction for empty houses, very closely approximates to the Census return.

I have again and again tested the results of the Census in every possible way, and am compelled to come to the conclusion that it does accurately represent the actual state of the population, and may be trusted. It has also been shown in a separate report on mortality statistics of the town that these lead to the same conclusion. We may, therefore, accept with every confidence the result that *the population of Madras in November* 1871 *was* 397,552 *persons, or in round numbers* 400,000.

Madras is emphatically a modern town. It is not now 250 years old, and few inquiries can be more interesting than that which would show how in the conservative east a great city could spring up in so short a period—a city that is even now the third in point of population in the British empire, excluding London, being only exceeded in population by Bombay and Liverpool—a city greater than Manchester or Birmingham, greater than Leeds and Newcastle on Tyne put together—a city as great as Huddersfield, Halifax, Bradford and Hull, all thrown into one—almost equalling in size all the cathedral towns in England put together, if London, Manchester, and Bristol be excepted. It must always be a marvel how such a city could have grown and still exist on a bare sandy shore, without a harbour, a river, manufactures, or any great amount of trade.

It will, therefore, be well on this the first occasion on which its real size is made known to sketch its history, with especial reference to the progress of its population and municipal institutions, and thus place in the power of those who may in future years census the city the means of exhibiting the rate of its progress, saving them the great labor that has had to be undergone in the present case.

SKETCH

OF

THE HISTORY OF THE CITY OF MADRAS.

In 1599 the East India Company was founded under the title of "The Society of Adventurers to the East Indies." On the 23rd September 1600 the Company was legally established, and the directors held their first meeting on the 30th October. The first charter was not received till the last day of 1600, and in this the society received its official title of "The Governor and Company of Merchants of London trading to the East Indies." In 1612 the Company obtained its first factory in India at Surat. In the year 1619, in accordance with a clause in the treaty of London, the Dutch, who had settled at Pulicat in 1610, allowed the English Company to have a factory by the side of their own; but, so long was news in travelling in those days, this concession was not known in India till 1621. Trade jealousies prevented such an arrangement from being permanent, and in 1622 the English left Pulicat, but found a resting place at Pettipolee and Masulipatam. In 1625 a third factory was established at Armagon, about 40 miles north of Pulicat, where the Armagon shoal forms the only secure roadstead on the eastern side of India, known now as Blackwood's Harbour. In 1628 the Masulipatam factory became untenable because of difficulties with the natives, and the trade was concentrated at Armagon. In 1630 the Masulipatam factory was re-opened, but was still liable to interruption and frequent extortion at the hands of the Mussulman authorities until 1632, when the first firman for trade on this coast was obtained from the king of Golcondah. In 1633 a second firman was procured in aid of the factory at Pipley or Pettipolee. In 1635 another factory was established at Verasharoon, about forty miles north of Masulipatam. None of these were free from interference from the Dutch or the native Governments and in 1639 Mr. Day was sent from Masulipatam to seek for a more secure location. The Portuguese had been settled at Saint Thomé or Mylapore ever since 1504, when the great Albuquerque had erected a fortified factory there, and had kept on tolerably good terms with the natives, and it was thought that a factory near them would be equally free from interruption. Near Saint Thomé was the small town of Madraspatam, and on Mr. Day's application the Naik of this place offered to build a fort at his own expense, and, if the English would settle there, he promised they should be exempted from all customs on their trade. This offer the agent at Masulipatam recommended for acceptance without delay, more particularly as the Portuguese at Saint Thomé had behaved in the most friendly manner and had offered to give every assistance in forming this establishment. The Naik was a poligar under the Rajah of Chendragiri. On the 1st March 1640 (according to Wilson and Wheeler, it was in 1639) the rajah formally granted, on the condition of an annual tribute or rent of 1,200 pagodas, a piece of land five miles long by one mile broad, and possession was at once taken without waiting for the sanction of the English directors. Our small territory under this grant extended along the coast from the present Ice-house on the south to the Coopum or fishing village just beyond Cassimode on the north, while inland it extended to about the line now kept by the Cochrane's Canal, and thence to the southward nearly in a line from the People's Park to the Club Chambers. With the strange eagerness for some memory of their names, which now leads a Hindoo inhabitant of

Madras to endeavour to get some street named after him, both the Naik and the Rajah of Chendragiri expressly stipulated, as a condition of their aid, that the new factory should be called by their name. The Naik was named Chennapa, the Rajah's name was Streemuga. The Naik was near, the Rajah was great, and Mr. Day found it advisable to please both by promising what he could not fulfil. The Naik was near and had the start, and from that day to this the natives have called the city Chennapatanam or Chennapa's city. By a strange freak of custom the English alone maintained the old name of Madraspatnam or Madras. There has been much dispute about the origin of this word, but it is most probably derived from the Tamil *Madul*, Telugu *Maduru*. This in Tamil means a fortified enclosure, a wall with bastions, a fort. As a matter of fact Mr. Day took advantage of the small fort or "Maduru" which the Naik had given, and appears merely to have added to it sufficiently to make the fortified enclosure strong and large enough, and hence it was still called the "Fort" or "Madras." The name which was at first given to the fort alone has now been extended by the English to the whole city, and thence to the Presidency.

The fort as first erected was but a small place, not a quarter of a mile long, and only a hundred yards wide from east to west. It was situated at the north-east corner of the present Fort Saint George, and occupied the space between the groyne near the main drain and the officers' quarters to the south of the sea gate of the present Fort, while inland it extended only to the railing in front of the Government Office, and thence northward parallel to the sea to the present north gate and the gas-works. This was but a very tiny beginning for a great city. Five years after its first erection its total cost had been only £2,300, and the highest estimate of a sufficient garrison was one hundred soldiers. In 1652, thirteen years after its foundation, it was considered safe with a garrison of 26 men. The trade had, however, increased so greatly that in 1643, only three years after its foundation, Madras was made the chief settlement on this coast, and its Governor had control over Masulipatam and all the Company's settlements in the Bay of Bengal. Yet in 1652 the Company's agents consisted of a Governor and but two factors or Company's merchants, while they were defended by 26 soldiers, and these were probably "Topasses," as the Portuguese Eurasians were then called, just as the English are now termed "Topee wallahs." The English directors thought this staff too expensive, and in 1654 sent orders to reduce the garrison to 10 men. Even so late as 1679 the establishment of the Fort was only the following :—

1 Governor on £300 a year.
1 Book-keeper on £100 do.
1 Warehouse-keeper on £70 a year.
1 Customer or Buyer on £50 do.
2 Senior Merchants on £50 a year.

The above were Members of Council.

1 Chaplain on £100 a year.
1 Schoolmaster on £50 do
4 Merchants on £30 do.
6 Factors on £20 a year.
6 Writers on £10 do.
A few Apprentices on £5 a year.

Besides these there were 16 Europeans living in Black Town, but not in the Company's employ. Altogether, including ladies, the number of Europeans in Fort and town was but 56, exclusive of soldiers. The following extract from Wheeler's "Madras in the Olden Time," to which most valuable book the following account is greatly indebted, gives interesting details of the fort as it existed till it was improved by Sir William Langhorne in 1674.

"The first thing that was required was a population, and, accordingly, Mr. Day, and the agents who immediately succeeded him, invited the Portuguese and Indo-Portuguese to settle in the neighbourhood; and even lent them money to build upon the open sand under the protection of the Fort guns. Subsequently these foreigners had become naturalized Madrasees. As the fortifications progressed their houses were walled in, and thus formed a part of White Town; whilst they themselves did the duty of trained bands in watching and warding upon the outworks in time of trouble. Of course, under these circumstances they neither paid nor were expected to pay any rent or acknowledgment for the land they occupied, and they never took out any leases. But during the Governorship of Sir William Langhorne, the White Town was found to be too much crowded, and many of the married servants of the Company were obliged to take houses in Black Town, receiving an allowance for the extra expenses of board and lodging which they thereby incurred. Of this arrangement the Directors frequently complained, but still such were the existing difficulties in the way of expelling the Portuguese, that no alteration could be made. But even with the addition of the Portuguese, White Town for nearly a century afterwards never contained more than fifty houses, in addition to the Factory and other buildings of the Company. It was surrounded with a slender wall, defended with four bastions and as many batteries; but these were slight and defective, and undefended by outworks." This little space was, however, divided into twelve streets and alleys, and included altogether one hundred and twenty-nine dwelling houses and godowns including the buildings of the Company, producing altogether a yearly rental of only one hundred and twenty-four Pagodas and nine fanams. The streets were respectively named Middle Street, Choultry Street, Choultry Alley, Gloucester Street, York Street, York Lane, Charles' Street, James' Street, James' Alley, St. Thomas' Street, St. Thomas' Lane, and Church Street.

To the south of the Fort, where now are the arsenal and bandstand, was a large fishing village, from which came the masula boats employed for the Company's shipping. Beyond that was the open space now known as the island. Southward still was a great sandy plain extending from the sea on the east to the Cooum on the west and from the Government House Bridge on the north to St. Thomè on the south. This great plain, of which the four angles are now represented by the bridge over the Bar, Law's Bridge, Munro Bridge, and Capper House Hotel, was called Choultry Plain, from a choultry which then existed, and is probably that which now stands near the native village of Nungumbaukum. This Choultry Plain is now occupied by the districts of Chepauk, Triplicane, Chintadrepettah, Royapettah, Nungumbaukum, and Teynampett. Some of these districts were then represented by the villages from which they take their name, but in Chepauk, Teynampett, and Chintadrepettah there does not appear to have been a house. This Choultry plain has become historical from a curious accident. At a very early period the Madras troops not required to garrison the fort were usually encamped on this plain, and the Commander-in-Chief's garden-house was consequently erected there. Thus the Choultry Plain became his head-quarters, and all general orders were issued from thence. The plain has long since been covered with houses, and at the present time upwards of 70,000 people dwell upon it. The Chepauk grounds alone represent its former greatness, yet, by a verbal figment, head-quarters are still supposed to be in the Choultry Plain, and general orders are still issued under that address, although it is probable that neither generals nor soldiers have the slightest idea of the whereabouts of the place. It must not, however, be supposed that at any period of the English occupation the Choultry Plain was absolutely open, for Nungumbaukum, Triplicane, and perhaps Royapettah are named after villages that had existed there for hundreds of years. The present native village of Nungumbaukum is an excellent example of them, for it has remained almost unchanged from that day to this. Out-of-sight and out-of-mind of modern progress, it has escaped reform, and is still a quiet agricultural settlement.

On the north side of the Fort a town at once sprung up and increased with marvellous rapidity. Where the northern glacis now is there grew a settlement of rich merchants, and in after years of rich Armenians, who were so influential as to be able to build at a very early date the Armenian Church now standing at the south end of Armenian Street. In the same locality were many Portuguese immigrants from St. Thomè and rich Chetties and Moodelliars. Still further north were the lower and poorer castes who were attracted to the place in almost incredible numbers by the assurance of security under the English flag.

The limits of our territory were marked by a "bound hedge" which continued for a hundred years to mark the scanty area to which we were first confined. This followed very nearly the line of the Cochrane's Canal and the Triplicane high road, but was afterwards pushed out to Vepery, where the building now occupied by the Female Civil Orphan Asylum affords a tangible memorial of the long past. It is erected on the walls of an old redoubt which was set up at a very early period on the bound hedge after it had been moved outwards to include the new possessions of Egmore and Pursewaukum which were the first additions to the original five square miles.

But within these limits even, the physical features of the place were very different from what they are now. The Cooum, or as it was then called the Triplicane River, ran very much as it does now, except that, from Egmore to the sea, it wandered through a marsh, encompassing great islands and making many a creek on either bank. Its bar was just where the bar now is, and one of the very first public works executed by this Government was the building of a bridge where the Government House Bridge now stands. At first a bridge of boats, piers were soon erected, but the two centre spars were only covered with loose beams which could at any time be carried away, compelling an enemy to ford the river. The water which now forms the north boundary of the Island was not there in 1639. Nor is that reach of the stream any portion of the Cooum. Wandering over a belt of country, of which Cochrane's Canal now marks the centre line, was a stream called the North River. That, too, lay among marshes, such as still extend for a long distance on either side of the canal. Where the Salt Cotaur Station now is was a great island surrounded by the river. The site of the Municipal Sewage Farm and Gunpowder Mills was another Island. The main channel followed tolerably exactly the course now shown by the canal as far as the bridge between the Penitentiary and Saint Mary's Cemetery. That bridge did not exist, nor was it required, for the short length of apparent river that skirts the south side of the Penitentiary is a canal, dug after the date now being considered. The river bent, as now, suddenly to the north-east at that point and went in the present course as far as the sudden turn half way between the Medical Hospital and the Wallajah Bridge. This last turn the North River did not make, but flowed straight on passing exactly where the Saint George's gate now is, and thence in a fairly direct line to the site of the great barracks. There it turned sharp to the south, passed along the front of the Government Office to the Arsenal gate. There it again turned to the east and seems to have entered the sea in front of the house now inhabited by the Fort Chaplain. It is not quite clear, however, whether it did not continue its southerly course parallel to the sea as far as the Cooum bar. The earliest descriptions seem to point to the exit first described. Mr. Day's fort was erected in the space thus enclosed between the North River and the sea. This North River had several tributary streams. One of them arose near the spot where Saint Xavier's Street enters Popham's Broadway and flowed along the Broadway to the site of the Exchange Hall, where it spread out into a large sheet of water, and thence, diminishing in size, crossed the Explanade where the "Scoop" drain now is. The main drain along Davidson and Umpherson's Streets was constructed in the bed of this stream and filled it up. In fact the main drain and the scoop drain are to this

stream as the Fleet ditch to the Fleet river. The wide hollow was never properly filled up, and to this day that part of Popham's Broadway near the Market is lower than mean sea level, and after a heavy shower the water lies there to a depth of two feet or more. Hence also the title of Popham's *Broadway*, for this street was made when the river was filled up, and the *Broadway* then occupied all the space between the east side of the present Broadway and the west side of Davidson and Umpherson's Streets. Manady Street derived its name from the fact that it led to a ford across this stream. In old maps it is marked as "River Street." Its name implies that there the people "stopped in mud." Other arms of the North River seem to have passed through John Pereiras and joined the main stream near the Elephant gate, thus converting Yedapollium and John Pereiras into an island.

It is now necessary to resume the story of the city's increase. Things went on very steadily for some thirty years until the security of the factory was rudely disturbed in 1669 by the sudden siege of the city by a neighbouring Naik, who had been disappointed of a present to which he deemed himself entitled. This annoyance and danger was only stayed by the interference of the King of Golconda, whose assistance the Governor was fortunate enough to obtain. A worse enemy was discovered in 1672 by the appearance of a powerful French fleet, not to attack Madras it is true, but to do what was nearly as bad-expel the Portuguese from Saint Thomé and take possession of it for the Great Louis XIV. of France. The French force was so overpowering that no resistance could be made by Portuguese or natives, and the English were compelled to look on, for all things French were then in high favor at the Court of Charles II. The Dutch were as angry at their new rival as the English, and sent a fleet to turn out the French. They failed. So did the general of the King of Golconda, who had succeeded the Chendragiri Rajah in the lordship of the country. The French were very active, and before long had established a camp at Triplicane and fortified it far more strongly than the English were fortified at Fort Saint George. Sir William Langhorne and his Council were even contemplating the advisability of abandoning Madraspatanam altogether; but afterwards decided on more energetic measures. At a consultation held on the 2nd February 1674 it was recorded that the interests of the Honorable Company as well as the lives of the members of the Presidency were staked upon the issue of the siege which the French, it was foreseen, would very shortly attempt. That their enemies at sea and land were within musket shot; that their walls were slight and tottering; that they were pestered with the great native town close to them; and that the Dutch Governor-General was daily expected with a large fleet. Under these circumstances they resolved, after mature consideration, to enlarge and strengthen their fortifications as much as possible.

For two years the French thus held possession of Saint Thomé. "At length 'says Wheeler, from whom I freely quote,' on the 26th August 1674 they surrendered to the Dutch on the condition that the garrison should be transported to Europe. The Dutch in their turn agreed to cede Saint Thomé to the Nabob. Such was the famous French occupation of Saint Thomé from July 1672 to August 1674, an event which for many a long year afterwards was a household tale in the little settlement, but which has now faded away from the memory of men." Very little seems to have been done to the Fort in consequence of these grave alarms. The Company was always crying out for money, and what should have been spent on the fortifications was sent home for the shareholders. The Fort was still but an oblong enclosure with a bastion at each corner, but the river on its west and south fronts was a great protection, and the sea rendered it perfectly safe on the east. Towards the north, however, the Armenians and Chetties had been allowed to build their houses right up to and against the wall, so that on that side the garrison was nearly helpless. Sir William Langhorne merely strengthened the

wall generally and removed the houses on the north that were close to it, but no glacis was formed nor were enough houses pulled down to clear an adequate space.

In 1677 another and more dreadful enemy approached Madras, no other than the renowned Sivaji, the great Mahratta. He had already sacked Surat twice, although on both occasions the English had so stoutly defended their factory that the Mahrattas had failed to gain an entrance, and the Company had saved its goods and the factors their lives. The Portuguese settlements on the Western Coast had been compelled to pay "chout" or one-fourth part of their revenues in order to save themselves. Up to 1677 Sivaji had been engaged in the Decan in a long and obstinately-fought war with Aurungzebe, but now his power was so firmly fixed that he came south, overran and upset the kingdoms of Viziapore and Golconda, fixed his head-quarters at Gingee, and proceeded to establish a great Mahratta kingdom. His brother went further south with a great army, expelled the Rajah of Tanjore, and found that country so much to his liking that he gave up his brother's cause, settled with all his army in Tanjore, and became the first of that series of Rajahs of Tanjore whose last representative succumbed to the English in 1799. It is but a few years since South India was convulsed with discussions as to the justice and propriety of removing from power "an ancient and beloved line of sovereigns around whom the affections of their people had gathered and grown for centuries." It was forgotten that the Tanjore raj was only one hundred and twenty years old, and that the Rajahs were as much foreigners to the Tamil people as the English were. In August 1678 Sivaji came very near Madras and occupied Poonamallee. News arrived that he had ordered the occupation and plunder of the Dutch settlements at Pulicat and Sadras, and of the English settlement at Madras. The Fort Saint George authorities put on a bold face, for Mr. Master, the Governor, had been in command at Surat when Sivaji had made his last unsuccessful attempt on that factory. Sivaji had other matters to think of, and the evil passed away for the time.

In this year the High Court of Judicature was first established, but the judges were the Governor and Council. The English barrister judges were not introduced till long after. This eventful year 1678 also saw the foundation of Saint Mary's Church in Fort Saint George. We may judge how far the English depended on the salaries reported a few pages back by the fact that the church was built by the voluntary subscriptions of the members of the factory. It shows how greatly the English factory and garrison had increased that so large a church was desired and erected. It seems to have been little altered from that day to this.

In 1682 another danger befel the town. A despatch from the Governor will best explain it. "Tuesday 11th July. The sea having for about 10 days past encroached upon this town, and we, hoping, as it is usual, that it would retreat again of itself, forbore any remedies to keep it off; but now that instead of its losing, it mightily gains ground upon us, and that without a speedy course be taken, the town will run an apparent hazard of being swallowed up, for it has undermined even to the very walls, and so deep that it has eaten away below the very foundation of the town—and the great bulwork next to the sea side, without a speedy and timely prevention, will certainly, in a day or two more, yield to its violence: it is therefore ordered forthwith that the drum be beat to call all coolies, carpenters, smiths, peons, and all other workmen, and that sufficient materials be provided, that they may work day and night to endeavour to put a stop to its fury: for without effectual means be used in such an eminent danger and exigency, the town, garrison, and our own lives, considering all the foregoing circumstances, must needs be very hazardous and insecure."

This frightened the Court of Directors in England, who now peremptorily ordered what they had frequently strongly recommended that the towns' folk should be called upon to pay the cost of their own defence and other public charges. "We must needs

'they say,' desire you so to contrive your business (but with all gentleness) that the inhabitants may pay the full charge of all repairs and fortifications, who do live easier under our Government than under any Government in Asia, or indeed under any Government in the known part of the world. Their saying they pay customs is a frivolous objection and relates only to their security at sea under out passes, and under the guns of our Fort in port; but the strong fortifying of the town, &c., and the raising new works is a security to their lives, houses, wifes, and children and all that belongs to them."

The same year 1683 was remarkable for the first establishment of a Presidency Bank in imitation of the recently founded Bank of England, an institution which had been found most profitable to Government and convenient to the public.

About this time commenced a habit among the native population of resisting the Government in every measure adopted for the public good, and therefore against "Mamool" or custom, by what was then called the mutinous expedient of closing the grain shops, and thus deliberately inciting the masses to riot. Employing the English law regarding security of property to fight against English policy and law of other kinds they provoked the people to plunder their bazaars, and then required the Government to protect them and make good their damage. The immediate cause of the present outbreak was the very proper requirement of the Home Directors that the city, now grown a place of great wealth and population, should pay the cost of its own defence by improving the fort and building a wall round the town, the expense to be met by a tax on the inhabitants by an anchorage duty of one pagoda, and a barrel of gunpowder from all vessels entering the roads. Again and again had it been resolved to build a wall round the native town and to require the town-folk to meet the charge. Again and again had the project fallen through, because of the refusal of the people to pay the necessary tax, and the readiness with which they closed their bazaars immediately it was attempted to enforce the order. In 1686 the orders from home were so peremptory that the Governor was compelled to carry them out. The subjoined papers will explain what followed :—

"Sunday, 3rd January 1686. In pursuance of the Right Honorable Company's positive orders to us of the 16th of March 1684 for the raising a contribution upon the several houses in this town, in consideration of the great charge of maintaining, repairing, and fortifying this garrison, for the defence and security of them, their families, and estates, Mr. John Littleton was appointed to collect the same by all moderate ways and fair means possible, that they may not be discontented, or any disturbance arise thereby notwithstanding this and the oft repeated reasons and arguments with them for the ready and quiet payment thereof, they did this morning, in contempt of the Government and our orders, tumultuously and mutinously combine together, commanding the several castes to desist from their labor and service to us; also forbidding and hindering the shops to be opened and grain to be brought into town; insolently declaring that they would continue their rebellion, till they were freed from the said present and all future taxes. Whereupon soldiers were drawn out to secure all the passes of the outer town and other places to suppress the tumult; and, as great inconveniences and dangers may succeed from their violent proceedings, it is also agreed and ordered that the Choultry drum be beaten about the town with this Proclamation :—

"That if the heads or chiefs of the several castes of the inhabitants do not come in and submit themselves before this day's sunset to the President and Council, begging pardon for their great crime of insurrection against the Government, and disobedience to the late just orders for a small contribution towards the necessary fortifying and bearing part of the great charge of maintaining this garrison, that their several dwelling

houses be to-morrow pulled down and the ground sold at the Choultry, and them and their families for ever be banished the town.

"Also that all persons in the Right Honorable Company's service, or belonging thereto, do immediately repair to their several charges and business, otherwise to be put out of their employments, and never more to be entertained in the Right Honorable Company's service.

"And that if the Chetty bazaar people do not immediately open their shops and sell their grain, &c., as usually, that the goods and commodities in their several shops be confiscated to the Right Honorable Company, and moreover be fined ten pagodas each for their mutinous crimes; and in case of any disobedience to this our merciful invitation and indemnity, it is then agreed that the President in Council do personally to-morrow see the aforesaid orders strictly executed."

In the evening we are told that "the heads of the several castes came in and acknowledged their great crime and desired to be heard to-morrow by the President and Council; so with a severe check were dismissed to their several houses and advised and ordered to suppress the present tumult they had raised. Next morning the heads of the several castes appeared before the President and Council to be heard according to their desire; and after begging pardon for the great crime they had committed in raising such a mutiny, delivered in their petition:—

"Upon perusal of the said petition, the President and Council told them that it did not lie in their power totally to excuse them from contributing towards the charges of this garrison, in regard it was the Right Honourable Company's positive orders, they commanding to have the Black Town walled round at the charge of the inhabitants; and there was no remedy but that they must be conformable thereunto, it being a very small matter, only three fanams a year for a small house, six fanams for a middle size house, and nine fanams for a great house, which could be no burthen to them. But they continued very obstinate and declared themselves unwilling and unable to pay, for reasons given in their petition, and further that it would breed a custom, and they feared it would be increased hereafter. But it was still replied it must be done, and they as positive on the other hand refused, offering two of their heads, if that would satisfy, to excuse from this tribute and heavy yoke as they call it. After which they were one by one asked whether they would leave the town, make war upon us, or submit to our orders and Government; to which they every one answered they would submit, but on a sudden all at once denied what they had said, and that they would not pay do what we would to them; which forced us to cause the drum to beat, and declare our resolution to some of the chiefs that we had kept (others being run away) that we would execute our orders declared to them yesterday by beat of drum. Which when they perceived us so much in earnest, at last submitted, promising to be obedient to our Government, and that they would take off the prohibition laid upon their people and our provisions, and that all things should be at peace and quiet. So they were dismissed, and after awhile the shops were accordingly opened, provisions brought in, and the washermen, muckwas, catamaranmen, coolies, and servants returned to their several businesses; and now it only remains that they be obedient in paying their contributions."

The following orders from the Court of Directors in England will show how determined they were on the subject.

"A revenue we will have aliquo modo for that infinite charge we have been at to raise that town (which hereafter we shall call a city) from so despicable a condition as it was in when we settled there . ...With your leave we will have a ground or quit-rent yearly for every house within your precinct and a small poll money for every head as the Dutch have at Batavia." And again we do hereby order and ordain as a law in our city of Madras (which we require you to publish with the usual solemnity) all persons, owners or

occupiers of any houses or lands within our precinct, that shall neglect or refuse, for three months after publication, to bring in the arrear of their respective quit-rent imposed upon them, such shall for ever hereafter stand charged, and pay to the Company double the quit-rent formerly imposed on them."

In 1687 Aurungzebe was pressing the Mahrattas very hard on one side of India and on the other besieging Golcondah from which place Madras was held, while in Bengal the factors had been openly fighting against Aurungzebe. It was, therefore, feared that the Emperor would chastise Madras after taking Golconda and it was resolved to strengthen the fort, and probably about this period the fort began to assume a star-shape, according to the doctrines of Vauban and Cohorn then the great Military Engineers in Europe. Hence we read now of a number of "points" being added to the fort. The home directors had repeatedly begged that the fortifications might be strengthened, but very little appears to have been done, as the works were always suspended immediately the alarm passed away.

The year 1687 was further made remarkable by the first estimate of its population, although we learn from the letter giving the information that the computation must have been years before even this early date. It is so interesting a document that it calls for publication.

Extract from a letter from the Honorable the Court of Directors, dated 12th December 1687.

"There are severall opinions that have been offered His Majestie concerning the number of men, women, and children within our city of Madras and towne of Fort Saint George. Some of us remember Captain Wilshaw when he last came from thence said that you had made a computation, and found the whole number of souls within and without the city within the Company's own bounds (supposing your Mussulah village to be taken in) did amount to three hundred thousand men, women, and children, free people and slaves.

"And to the end that we may be able to give His Majestie a certain account, we desire you to make a new computation of the whole, viz., how many Englishmen, women, and children are there, the like of Portuguez, Jewes, and of all your severall casts whatsoever with their distinct religions, viz., whether Moores or Jentues, and how many of each as near as you can, and of what professions and occupations.

"We do not this out of any vain-glory or ostentation, but merely to satisfie His Majestie and the better to comport our Government by balancing of the severall powers or numbers under your Government."

This was only forty-seven years after the first building of the fort and consequent foundation of the city. Yet the inhabitants were estimated at 300,000 souls! When we remember that at that time the population was confined to but a part of Black Town, and so much of Triplicane as had then been settled, it is absolutely incredible that the people can even have approached the number named. The fort contained but 129 houses or buildings exclusive of the barracks, and the garrison could not have exceeded 500 men all told. In 1871 the population of Black Town within the area of 1687 was only 126,283 souls, and we know that between 1687 and 1871 the population of Black Town must at least have doubled. In 1733 Triplicane was but a small village, entirely situated on the east side of the Triplicane High Road, and not occupying half the space between that and the sea. The population of Triplicane in 1871 was 51,402, and must have been three-fold what it was in 1687. Adding the two together there were in 1871 but 177,685 souls in Black Town and Triplicane combined. The latter district includes large areas that were arid wastes or uncultivated fields in 1687, while Black Town in 1687 contained betel gardens from which the Company received several thousands of rupees as rental. We shall see subsequently how persistent has been the error with regard to

the population of Madras, and learn from it how easy it is to go wrong in counting, and still more easy in guessing the inhabitants of an eastern city. After carefully examining the subject I cannot believe that the population in 1787 could have exceeded 90,000 at a very outside figure. There is a very erroneous idea abroad about the strength of an ordinary Hindoo family, owing to the great number of souls that *sometimes* dwell together in an old undivided family. It is evident that in the early days of any great city a large undivided family must be a rare exception, seeing that persons seeking fortune in a strange place do not move in families. Only the more energetic go and dare the fortune they hope to win. Instead of 300,000 souls it is very probable that there were not more than 50,000 and even this is an immense number to be collected in forty-seven years in connexion with a trade that never at that period amounted to more than six ships per annum. This will be thought a high estimate, even if we remember that contemporary documents tell us that what is now known as Black Town was a not very large collection of mud and tat huts. What was then called Black Town was situate on what is now the northern glacis of the fort, extending from the present gas-works to the Armenian Church.

In 1688, the year of the accession of William and Mary to the throne of James II. a great thorn was for a time removed from the side of Fort Saint George by the renting of St. Thomé from the Nabob of Golcondah at a yearly payment of 3,800 pagodas. This cannot have been a profitable speculation, but kept out the French, Dutch, and Portuguese and preserved the presidency from undue rivalry. Unfortunately the contract was only for three years, and it could never be renewed, so that this short ownership only increased the desire for its full possession. Somewhat earlier than this the Governor had built himself a garden house upon the spot now occupied by the General Hospital, and set the first example of that love for large gardens which has since marked the English community in Madras. Sometime before 1745 the Governor's house and garden were removed to the place it now occupies, although the garden was not nearly so extensive, seeing that it was bounded on the south by a road nearly or exactly in the position of the private road to the beach which was in use till the arrival of Lord Napier. In 1688 a still more important step was taken, and Madras received the gift of self-government under a Mayor and corporation. This is so important a matter that it will be well to refer to it at some length.

Very soon after the founding of the city in 1640 it was found necessary to adopt measures for the preservation of order in Black Town. In it is a densely populated district still known to the natives as Peddoo Naick's Pettah. It includes the whole of the Municipal 2nd Division, and is peopled by 73,000 souls. It is so named after Peddoo Naick, an adventurer who made his way to Madras as soon as it was founded, if I am wrong in my surmise that he was the representative of the old Naick of Madraspatnam and therefore the natural guardian of the peace. We very soon find him performing the duty of guarding the internal peace of the city. At first 20 peons had been sufficient for this task, even on the very onerous condition that Peddoo Naick should make good the value of everything stolen in or from the town. Of course he was amply rewarded, and the great district that now preserves his name bears witness to the liberality of the Inam granted to him. By 1659, or only nineteen years after the building of the fort, the town had grown so that 50 men were required from Peddoo Naick, and he, in his turn, demanded a greater Inam, and eighteen additional fields were given him. But the increased staff of 50 peons was not able to keep pace with the rapid growth of the town. In 1686 complaints arose again, and were thus met by the Governor and Council :—

" Whereas divers of the inhabitants of this town have made their complaints to us, that they have been great sufferers by the many robberies that have been committed of late, and, forasmuch, as it hath been made appear to us that the Pedda Naigue and his

Talliars (who should take care for the yearly revenue they receive for the same that no such thing be done, or elce make satisfaction) have concealed some of the stolne goods, and imprison'd one of the thieves for fear he should make a discovery of others among themselves, and that the said Talliars doe make their constant practice to receive half the said stolne goods, and let the thieves escape with the rest, we the President and Council do therefore unanimously agree and resolve that the said Pedda Naigue shall make due satisfaction, to every person, for whatsoever losses (not yet satisfied for) they can justly make appear to have sustained by robbery (either in the inward or outward town, now or hereafter) which is also agreeable to the contents of his cowle given him by Sir Thomas Chamber the 22nd June 1659 (copy whereof is entered next after this consultation) or will themselves swear to the particulars of their said losses, and 'tis further ordered that the said Pedda Naigue do come before us, and be made acquainted with this our resolution, and told that we expect his compliance (for the reasons above said)or elce that we will take some othercourse with him, and the said Pedda Naigue being accordingly sent for before us, was given to understand all the particulars above said, concerning which he made many frivolous appollogies and excuses for himself, not satisfactory to us, but att last seeing our resolutions so grounded upon reason, he consented to make good all such real losses above-mentioned, and that itt should be received out of his yearly revenue, and there being a list given in of severall thefts and robberies that have been lately committed, amounting to a considerable summe, it is ordered that on Thursday the 18th instant all the parties concerned do come and make the said robberies appear before us, and that the Pedda Naigue, be also present.

"The Worshipfull Thomas Chamber his cowle given to Pedda Naigue. Whereas formerly you watched our towne with 20 peons, and having not sufficient maintenance allowed to content you, for two or three years you left that imployment, saying also that 20 peons, the towne being greater than formerly, were not sufficient to watch it, wherefore we made this agreement with you as followeth, viz. :—

"That Moorte Naigue's son Timmapa shall build a house and dwell in the towne, and watch the said towne, with 50 peons, and for the said service you shall be allowed the following duties, viz. :—

"That you shall have 18 paddy fields given you rent free.

"That out of every stack of paddy you shall have one bundle in the ear, and one tombe grain.

"That out of what graine soever growes within the bounds of the towne, you shall be allowed six measures out of every colloine.

"That the fishermen shall pay you per annum 225 fanam.

"That those that buy fish, and carry it out of towne, shall pay out of every fanam's worth four cash.

"That out of every draught of fish you shall be allowed 10 fish.

"That for fishing in the river shall be allowed you 10 fanam per annum.

"That for what goods is brought in the choultry the Company receives one fanam 36 cash out of every pagoda for custome, and formerly was allowed you 12 cash per pagoda now shall be given you 16 cash per pagoda.

"That for what paddy and rice shall be brought into the towne on oxen, that out of every great bagg shall be allowed you $\frac{3}{4}$ of a small measure, and out of every small bagg $\frac{1}{2}$ a small measure.

"That out of every small bagg rice or paddy that shall be brought by any cooly into the towne, you shall be allowed $\frac{5}{8}$ part of a small measure.

"That all oyleemen shall allow you every time they fill their mill $\frac{1}{2}$ part of a small measure of oyle.

"That out of every 20,000 bettle nuts you shall be allowed 30.

"That out of every maund pepper you shall be allowed four.

"That out of every shop that sells bettle shall be allowed you daily one bettle nut, three leaves, one bunco tobacco.

"That every vessell that arrives shall allow you five fanams.

"That every boat laden with wood shall allow you two fanams.

"That whereas formerly was allowed you four cash per pagoda for customo of cloth, that now shall be allowed you for all sorts of goods, brought into the town, or carried out of town, six cash per pagoda, the Company goods excepted.

"That all the inhabitants of the town, excepting Christians, and the old servants belonging to the Company, shall pay you per annum three fanams for every great house, two fanams for a smaller, and one fanam for the smalest of all.

"But for what rice or paddy shall be delivered by us to any merchant you are not to receive any customo for that, according to which agreement we give you this our cowle also that the 50 peons aforesaid shall be employed about the town, as he that hath the charge of the choultree shall think fitting, and if any man shall be delivered by us into your custody, and shall make his escape, that you shall pay the debt the person escaped owed, also that if we should go abroad att any time, to take our pleasure, you shall procure 100 or 150 peons to accompany us, and if occation shall require 150 or 200 peons, your Timmapa with the said peons shall go upon what imployment we shall send him, and also allow them four daye's batty but if we should detain them longer, that then we are to give them batty, also if any house is robbed, that you shall make satisfaction for what is lost, and if any merchant or inhabitant of this town shall run away and any of your people having knowledge thereof shall conceal itt that then you are to bring that party run away againe, and correct him that knew of his departure, this being the cowle given you by us, you being peaceably and quietly to take your duties aforesaid and to do the Company what service you are able, dated in Madraspatam, the 22nd June 1659.

(Signed) THOMAS CHAMBER.
(Vera Copia.)
(Signed) JOHN STABLES.
(do.) HENRY ALFORD.

No additional grant appears to have been given, and Peddoo Naick probably found sufficient reward in the increasing value of the land granted him which now was required for building sites.

In 1678 another step had to be taken. Then, as now, the great mass of the people seemed to have no idea of the value of any other than personal cleanliness, and looked upon the sweeper as a deadly enemy. The town became a mass of filth, and locomotion was almost incompatible with decency. England and English people had little to boast of in this way; but the filthy state of the town revolted them, and in 1678 the Governor "having proposed a way for keeping the towne cleane after the manner in England, by taxing every house at a moderate rate, and to appoint a scavenger to collect said moneys and therewith to hire cooleys to carry away the dirt and filth, which in this as in all other townes in these countrys lyes in the streets very offensively, the principall persons with many others of the Gentu towne came this day to the Governor, requesting that there might not be taken a particular list or roll of all the houses in the towne, they offering rather than soe, to make a collection among themselves upon each cast or sect, as they have used to doe for some other general expences upon their festivalls. Whereupon the Governor asked them why they approved not of the way he proposed; to which they answeared that the Devan or the Mogull and Braminy Governors of the country for the king might come to know the great number of houses and familys, that is in this towne, and thereupon might raise new impositions upon them and

create trouble to the towne; but the matter being more nearly enquired into, it seems they were afraid that if such a roll were taken, it would be a ready way to lay a tax upon the towne for the building and repairing the outwalls, or any other new imposition never yet imposed upon them; therefore hoped 'twould not be imposed upon them now; and for clearing the streets they would take care to doe it among themselves without further trouble to us. "By this it may be observed how jealous this people are of being imposed upon by new customes."

The next item of local agency is the judicial. Within a few years after the rise of Black Town it had been found necessary to have some legal hold on wrong-doers, and, again in imitation of English forms, a number of "Justices of the Choultry" had been appointed. They appear to have been mainly natives, and were probably the commercial agents of the Company and the heads of the various castes. They received no pay and in name duty and position seem to have been merely an Eastern variety of the English Justice of the Peace. They were called "of the Choultry," because, as we have seen the area round the Fort and within the Company's ground was technically known as the Choultry Plain. Thus the North-West Gate of the fort was known as the Choultry Gate, although the choultry itself lay far away to the south-west. The jurisdiction of the justices was limited, comprising all crimes under felony and all civil actions under the value of two hundred rupees. Peddoo Naik and his police were under their control. They met twice a week, and seem to have answered their purpose very fairly, and to have furnished the city with inexpensive and tolerably efficient courts of justice. As trade increased civil actions became more complex, and not unfrequently the justices were parties to them. As the garrison increased the soldiers became more turbulent, and could not be controlled by the native justices. It was but natural, therefore, that complaints should arise of the want of an administration in justice in cases which could not be decided by the Justices of the Choultry. Accordingly the Agent and Council resolved that under the Royal charter they had power to judge all persons living under them, in all cases, whether criminal or civil, according to the English laws and to execute judgment accordingly, and therefore it was determined that the Governor and Council should sit in the Chapel in the Fort on every Wednesday and Saturday, to hear and judge all causes; and that the Justices of the Choultry, and constables under them, should execute all orders of the Court, such as writs, summonses for Jurymen, executions after judgment, and apprehensions of criminals. This High Court of Judicature was by no means intended to supersede the Court of the Justices of the Choultry. All small misdemeanours, breaches of the peace, actions for debt not exceeding fifty pagodas were still to be decided by these justices.

We see, therefore, that circumstances had gradually forced upon the town the elements of self-government, preparing the way for a fuller and systematic development of the system. The initiative of this, however, came from England in a general letter from the Court of Directors, which it will be well to quote. It is dated 28th September 1687.

"If you could contrive a form of a corporation to be established of the natives mixed with some English freemen, for aught we know some public use might be made thereof; and we might give the members some privileges and pre-eminencies by charter under our seal that might please them (as all men are naturally with a little power) and we might make a public advantage of them, without abating essentially any part of our dominion when we please to exert it. And it is not unlikely that the heads of the several castes being made Aldermen and some others Burgesses, with power to choose out of themselves yearly their Mayor, and to tax all the inhabitants for a Town Hall, or any public buildings for themselves to make use of, your people would more willingly and liberally disburse five shillings towards the public good, being taxed by themselves, than

six pence imposed by our despotical power (notwithstanding they shall submit to when we see cause) were Government to manage such a society as to make them proud of their honor and preferment, and yet only ministerial and subservient to the ends of the Government, which under us is yourselves.

"We direct nothing positively in this, but refer it to your consideration, and if you think it may redound to the public good, and that you may the better adapt it to the good of the place, and establishing of our absolute power over it, and unto some similitude to the forms of such like corporations in England where there is always a Governor, a superior power, and a garrison, we have thought fit to send you a copy of the late charter granted by His Majesty to the Borough of Portsmouth, where Sir John Biggs (Judge of the new Court of Admiralty at Madras) was Recorder, and under stands well not only that constitution, but the practical way of proceeding it.

"We conceive their Court Books must always be kept in the English tongue, and the Town Clerk must always be an English man that can speak Portuguese and Gentoo, and their Recorder must be the same.

"We think it may be convenient that in the said Court of Aldermen, being twelve beside the Mayor, there should never be above three English freemen and three Portuguese; the other seven to be Moores and Gentoos."

No delays were suffered to interfere with this project. On the 13th September 1688 the President and Council met at the Fort Hall to advise about the establishing of the corporation of this city where were present all, the Mayor, Recorder, Aldermen, and Burgesses in town; when it was agreed to meet in their gowns and ornaments at the Town Hall on the 29th. The Aldermen in scarlet serge gowns, and the Burgesses in white china silk, to consult about the choosing whom they shall think fit to make up the number of Aldermen appointed by the charter.

"Saturday 29th September 1688. According to this day's appoi tment, the President, Mayor, Recorder, Aldermen, Burgesses, and chief of the inhabitants met at the Fort Hall, before whom the Right Honorable Company's Charter was publicly read by the Secretary. After which the President administered oaths to the Mayor and Recorder for their due performance of their places, and then the Mayor and Recorder did the like to the Aldermen and Burgesses in their several manner and forms. Awhile after went to dinner, and about three in the evening the whole corporation marched in their several robes with the maces before the Mayor to the Town Hall."

The year was again made honorable by the first project of a scheme for the relief of the poor. This also came from England, and proves how enlightened a policy was adopted by the Court of Directors at that period. In September 1688 they wrote:—

"Upon perusal of your Consultation Books we find in several places you pay money out of the Company's stock for relieving of some poor English and other charitable uses, which is more than we can justly or dare do ourselves, we being not entrusted with the adventurer's stock as the governors of hospitals, but to trade with it, and to fortify and defend our trade by treaties or arms. Yet, since there will in all colonies be a necessity sometimes to relieve distressed poor, we would have you raise a fund or stock for that purpose, which you may intrust in the hands of two or three of our Council, and two or three of the best, most charitable, and ablest of your inhabitants, whom you may commission by themselves or their proper officer to ask and receive upon all pay days, and every Lord's day, or once a month at the church, what shall be freely contributed towards the relief of the poor; and you may entitle those so commissioned by the name or style of 'Fathers of the Poor' as the Dutch call them 'Fathers' or Masters of the West Houses."

It was soon found that the judicial part of the corporation's duties was not properly regulated, and difficulties arose, especially in cases where Europeans other than the

servants of the Company were concerned. A Court of Admiralty had been established in or about 1684, but this was only empowered to try "interlopers" and pirates. The Court of Directors had in 1686 extended the power of this court, so that it was made the Court of Appeal from the Mayor's Court in civil cases. The Judge of the Admiralty Court seems to have always been a barrister, and it was the extension of his authority that led to the old High Court, rather than the Appeal Court of the Governor and Council. But it was found that difficulties arose in two ways, first it was not accepted in England that the Governor and Council could make themselves into a Court of Justice empowered with the life and death of Europeans. On the other hand it was soon shown that the letter of the Court of Directors was not sufficient authority to turn the Admiralty Judge into a Court of Appeal in cases not nautical. In 1726, therefore, a new charter was obtained from the Crown, remodelling the Mayor's Court, enlarging its jurisdiction, so that it might take cognizance of all civil cases. A court of appeal was created in the persons of the Governor and Council. For criminal cases a Sessions Court was established to try all cases committed by the Justices of the Choultry. This Sessions Court was presided over by the Governor and five senior members of council. A Small Cause Court was also established, called in the charter a "Court of Requests," but in Madras known still as the "Justices of the Choultry." There were five judges here also. This last arrangement was afterwards altered, the Sheriff was made Judge of the Small Cause Court. In 1729 this was again altered as follows:—

"Monday, 21st July 1729. Our honorable masters having disapproved of the Sheriff's Court, it is agreed that it be no longer continued, and that the Justices sit weekly at the Choultry for punishing of petty offences which are daily committed in the town, and which are of too trivial a nature to be brought before the Quarter Sessions, and that the Paymaster do make a pair of stocks."

In 1692 the opportunity presented itself for obtaining new privileges from Zulfikar Khan, the first Soubadar of the Conquests of Aurungzebe in the Deccan. His head-quarters were at the strong fort of Gingee, which he was besieging, and by a judicious outlay of pagodas for the Soubadar and his chief servants, and the free supply of powder to his army, he was persuaded to remit the tribute or rent of 1,200 pagodas per annum, which had ever since 1640 been paid for the five square miles of our settlement. It was, however, soon found advisable to recommence this payment, for it was very necessary to have some means of preserving the patronage of the Mogul's officers, and no other means existed so beneficial as the free use of pagodas. Still more important was the grant of three villages outside the Company's bounds—Tandore, Pershawauk, and Egmore; now known as Tondiarpett, Pursewaulkum, and Egmore. The Presidency was also empowered to coin Mogul rupees, erect a fort at Vizagapatam, and its privileges were confirmed at the subordinate settlements of Metchlapatam, Madapollium, Vizagapatam, Devapatam, Cuddalore, Porto Novo, Trimmalavasal, thus informing us of the settlements then maintained on this coast. As has been already explained, the bound hedge was immediately set back so as to enclose the new territory.

It was too much to expect in troublous times like those that this grant should be undisturbed. It was not easy to take possession of the villages, and still less so to keep them. The following describes one attempt to wrest them from us:—

"Monday, 25th December 1693. Received a letter from Ram Dass, Tarriffdar of Poonamallee under Arsimo Naik, requiring the delivery of Egmore, Persiwauk, and Triplicane to Appogee Puntalo for the use of Arsimo Naik, to whom he alleges the Nabob has granted them."

"Tuesday 26th. This day we are informed from the Brahmin at Egmore that an officer with ten Rajpoots are come thither to take possession by tying leaves. It is ordered that a serjeant with eight soldiers and six peons be sent thither to hinder their

proceeding, and an answer was written and sent to Ram Dass to let him know that Triplicane was granted to the English, at the same time that Chinnapatnam was, and Egmore and Persewaukum were lately granted us by the Kings Hoosbull Hookum and Grand Vizier and Nabob's Purwannas, and, therefore, cannot deliver them."

"Friday, 5th January 1694. The town conicopolies and chief inhabitants of Egmore came to make their salaam to the President, and presented him with a patch of cloth, and brought sheep, fowls, cocoanuts, with a basket of orange, limes, and plantains, which were delivered to the steward for the use of the general table, and made their acknowledgments of the great satisfaction and security they enjoyed under our Government."

"Tuesday, 30th January. Appagee Puntalo being come to Veperypaukum with fifty horse and fifty Rajpoots to take possession thereof by order of Arsimo Naik, and it is probable he has also orders for taking possession of Egmore and Persewauk, which he has already demanded by letter, it is, therefore, ordered that Alexander Del Gardiner, Ensign, do forthwith march thither with ten centinels, with whom the serjeant and twenty centinels there already are to join, and to prevent the Moors taking possession of those towns."

"Monday, 19th March 1694. A Perwanna being this forenoon received from Zulfikar Khan for holding the new towns in our possession, it is ordered that Captain Seaton go this afternoon with the Chief Dubash and Brahmin and cause the said Perwanna to be publicly read for the satisfaction of the inhabitants, who before not daring to cut their paddy for fear of Arsemo Naik's people, are forthwith to go about the cutting it to prevent further loss."

In 1703 another attempt was made and equally in vain. These outlying villages prospered so much under the peaceable rule of the English that they were a constant temptation to the Native Governors, who never could be brought to understand that they could not use the Company's possessions as they did those of other landholders. Egmore and Pursewaulkum were specially tempting, as they lay beyond the ordinary line of the Company's territory, and were out of range of the fort guns.

For several years before this the whole surrounding country was disturbed by the war between the Mahrattas, under Ram Raja, and the Moguls, under Zulfikar Khan. The former was besieged in Gingee and held out with great obstinacy, only surrendering in 1698 after a siege of five years. During this period Zulfikar Khan had found it convenient to maintain friendship with the English, in order that he might obtain military supplies. When his foe was overcome the tables were turned, and the Khan had so great an idea of the wealth of Madras as to be filled with the most lively desire to sack it. Nor was this desire likely to remain unsatisfied, for the Mogul forces had already occupied and plundered every one of the subordinate factories on this coast, imprisoning or killing the factors and merchants. Had not Fort Saint David been now obtained from the Rajah of Tanjore, Madras would have stood alone. That the danger to Madras was a very real one may be judged from the fact that in 1698 the Mogul army marched to Madras, sacked St. Thomé and destroyed its fortifications, and were only persuaded to turn from Madras by the strength of its walls and the warlike aspect of its garrison. Hence from 1698 to 1702 the Presidency was exposed to constant danger. This caused the inhabitants to see the need of walls, and for twenty years previously the Directors had urged that the city should be put in a proper state of defence at the expense of the inhabitants. The latter cause was the bone of discord. The people would not give except when the enemy was within sight. At an early period a slight mud wall had been erected, but this was altogether unequal to the attack of a Mogul army. Several years before the Governor had offered to accept, as payment of taxes, a corresponding amount of work on the city walls. Then the proceeds of the house tax were applied to

the work. As need pressed, other measures were taken, one of which was a duty of 5 per cent. on all goods exported or imported, except those belonging to the Company.

When danger again pressed and a French fleet anchored in front of the fort and made a bold attempt to cut out all the Company's shipping, Governor Yale had felt the want of fortifications so keenly that he had the walls repaired and strengthened at the expense of the Company, so that it might be done without delay. For this patriotic and brave act he was prosecuted by the Company as soon as his Governorship expired, and was compelled to pay the whole cost out of his own pocket to the amount of 3,483 pagodas, which, with interest, came up to the large sum of more than 15,000 rupees. Now it was again necessary to look to the walls, for Daoud Khan, commanding one division of the army that had been set free from before Gingee, was hovering round the city asking for all sorts of presents, begging to be allowed to visit the fort with his usual attendants, knocking down the walls of St. Thomé, where our lease had expired. Then too a portion of his force treacherously entered Cuddalore and plundered our factory there. The walls were, therefore, looked to again and the towns-folk were persuaded to give the small sum of 1,051 pagodas towards the expense. This defence was but just in time, for in February 1702 Daoud Khan besieged or rather blockaded both fort and town. For more than three months the blockade was strictly maintained, and had there not been three Company's ships in the roads to keep the sea open and enable supplies to come in, things might have gone badly for both fort and town. As it was, a large proportion of the native population fled, not having yet learned how difficult it was for a purely native army to face a European garrison.

Wheeler says this new wall was of brick, but I cannot discover his authority. In any case it appears to have been of the flimsiest description, for there is no sign of a wall on the map of 1733 nor on the map of 1753 given in Orme's History. The latter explains the omission, saying that when the French advanced "parts of the ancient bound hedge and the ruins of some guard houses still remained along the north and west sides of the Black Town; and, with the channel of the Northern River, rendered the greatest part of the western side very defensible; but on the side facing the north were many gaps too open to be maintained. The Europeans nevertheless defended the ford, and several other accesses on either hand, until they perceived that several parties of the enemy had entered on the north side."

The small sum named above would manifestly be insufficient for a decent fortification round so large a town. Indeed Governor Pitt, in his letter home, explained that as soon as Daoud Khan had quitted the place, the wall was again looked to, and the towns-folk were so alarmed at the narrow escape they had experienced that though very reluctantly they had fairly set themselves to the task of strengthening the town, and had paid to them the large sum of 6,000 pagodas for this purpose. It is not possible now to discover what was done before Daoud Khan's blockade and what after, but it appears that the two efforts resulted in the erection of a series of redoubts, or choultries as they were called, round the city, connected by a slight mud wall. The redoubts were planted at the main entrances of the city. Where Clive's Battery now stands stood the first of the series. Calway Chetty's Battery guarded the north entrance of Thumboo Chetty Street, Bala Chetty's Battery covered the north opening of the Broadway, Sunkaramah's Battery protected the outlet of Salay Street and also the washing grounds of the city, where all the cloths for England were washed and dressed. The village is called Washermenpettah to this day, and the dhobies who now live there are the descendants of those who then washed for the Company. Where the railway crosses Cochrane's Canal was Gongueram's Battery, and the site of another, Buddria's Battery, is now occupied by the Elephant Gate Tannah. Others guarded Egmore, Pursewaulkum, and

Triplicane. Of the latter that at Egmore still stands, as it was renewed after being blown up by the French in 1759. A part of that at Pursewaulkum seems to remain in the lines of the regiment at Perambore unless the very perfect ditch there was constructed for some other purpose. One very important measure was, however, carried through in a very satisfactory manner, that is the alteration of the channel of the North River. The fort was greatly exposed towards the south, as any enemy could march from Egmore between the two rivers almost up to the fort wall. Two great changes were made. First was the carrying of the river towards the south till it joined the Cooum, or as it was then called the Triplicane river. The second was the cutting of the short canal that joins the North and Triplicane Rivers, and now passes behind the Penitentiary. These alterations created what is now known as the Island, and very materially strengthened the garrison, while room was given for a considerable extension of the fort to the south. The island is first mentioned in 1705.

We have seen that it was very much easier to get a grant of Egmore and the other villages than to keep them, and a considerable portion of the history of Madras from this period involves disputes regarding them. Yet, after a few years' peace, the Government hankered for more land. In 1708 they were besieging the Nabob or Soubadar with prayers for a grant of Saint Thomé and Trivatore, and much back-stairs influence was brought to bear upon him. At first the Governor was unsuccessful, but with due outlay he at last gained a very substantial grant, in October 1708, of no less than five villages :—

1. Trivetore.
2. Vasalawada, now known as Veysurpaudy.
3. Santunganda, now known as Manally.
4. Lungumbaca, now known as Nungumbaukum.
5. Kattewauca, now known as Ennore.

This great grant placed in the Company's possession almost all the land from Triplicane to the Ennore bar, and included towards the north something more than the present municipal limits, which now do not quite reach Trivatore, nor do they contain Manally which is on the west side of the canal. By the same grant about thirty cawnies of land at the Mount were made over to the English to enable the factors, &c., to have occasional change of air.

Now the Company's troubles fairly began. In 1710 the Nabob insisted that he had made a mistake in granting the villages, as they had previously been given to Zulfikar Khan, and that, consequently, the Company must deliver them up. A month or two later, before the Governor had got over his anger and astonishment, another demand came that Egmore, Pursewaulkum, and Tondiarpett should also be given up, as Zulfikar Khan, who had granted them in return for aid sent to him at Gingee, had resumed them. The Governor, Mr. Fraser, made pathetic appeals to both Zulfikar Khan and the Nabob, showing the impropriety and injustice of such resumptions, but all was in vain, and produced nothing but a repetition of the demand. Possession was, however, on the side of the English, and while they found it prudent to let Trivatore and the villages last granted go back to the Nabob, they determined to hold on by Egmore, Pursewaulkum, and Tondiarpett. Fortune helped them to some extent, for Zulfikar Khan had become so great in India that the Emperor himself feared him. Such fear could have but one end. Zulfikar Khan was treacherously murdered. His enemies, however, claimed his property, and, therefore, again demanded the villages. We will see what the Governor thought of the demand in 1712 :—

" Zulfikar Khan being cut off, there came immediate orders from the Mogul Court to reassume all the lands and villages that were granted him in these parts by Aurungzebe, in consideration of his good services in the conquest of the Gingee country.

Accordingly the Dewan, Sadatulla Khan, sent us a summons to deliver up Egmore, &c., villages granted us by Zulfikar Khan on account of the assistance we gave him with ammunition and what else he wanted to carry on his designs. We have hitherto stayed this business off with good words and pleading our rights; and when the new Nabob (Nizam) comes nearer, we will endeavour to get our grant confirmed. In the meantime, if any force is used to take them from us, we resolve to defend them as well as we can."

Thus matters continued till 1717 when the skill of Dr. Hamilton and the exertions of the English ambassadors, whom he accompanied to the Court of the Mogul, obtained for the Company the famous grant of the Zemindary of Calcutta, or Chuttanullee as it was then called. In the same firman from the Great Mogul, Ferokshir, was included a grant of the five villages to the west and north of Madras which had been resumed by the Nabob. Theoretically the great Mogul's grants overrid everything else, and provided the Company was strong enough to maintain its rights in the face of a reluctant Nabob, there was no longer any question as to the title of the Company to Trivatore, Ennore, Manally, Nungumbaukum, and Veysurpaudy. A copy of the firman reached Madras on the 21st July 1717, and it was determined to impress the world with a sense of its importance. It was carried in solemn procession through the town to the gate, where all the people had been summoned. Soldiers lined the way. Flags waved in the breeze, trumpets blared, salutes were fired by the fort and all the ships in the roads. Bonfires, fireworks, and a plentiful supply of rum-punch to all comers made the evening joyous.

Of course, the Nabob knew what all this meant, nor did it meet with his approval. He sent a message that he would not deliver the villages unless he saw the original firman. The Governor defied him, being fully aware that original grants were not safe in the hands of Nabobs, and replied that he would take possession of the villages on the 23rd September, and if opposed would use force. The Nabob was in a difficulty, and allowed the Governor to take peaceable possession, but immediately blockaded Madras and demanded the restoration of the villages to him. The Governor replied, "what we have done in relation to the villages is by virtue of His Majesty's authority, and that we will not give up our just rights on any pretence whatsoever; but, on the contrary, will defend them the utmost of our power," and to ensure that other persons should be interested in their possession, the Government let them on a twelve years' lease to one Sunkaramah at 1,200 pagodas a year. The redoubt we have called Sunkaramah's battery was named after the renter, and was designed to secure the new lands. The Nabob's Officers tried to stop this arrangement by advancing with a strong force to occupy Trivatore. The Governor would not submit to this affront and marched out with all his force. A battle took place on the 19th October 1717, in which the English were entirely victorious. The Nabob's forces fled hurriedly to Poonamallee. This defeat naturally made the Nabob very sulky, and he did all kinds of mischief until the Governor agreed to give him the handsome present of 3,000 pagodas. This healed the quarrel, and the Company were permitted to enjoy their possessions in peace.

Whenever a district came under the Company's rule its population increased enormously, as people came in from the surrounding country to enjoy the security our rule gave them. Thus, although Trivatore only came to us in 1717, a new pettah had sprung up by 1719 as explained below.

"Monday, 28th December 1719. The President delivers in a list of the inhabitants of a new pettah or town raised near Trivatore, consisting of 105 houses, which are inhabited by 489 persons, male and female, besides children, ranged under the usual divisions of right hand and left hand caste. He acquaints the Board that the town, in which there is also a handsome pagoda, is called at the desire of the people "Collets' Pettah," and that the inhabitants consist of weavers and painters (dyers), which he

encouraged by degrees to come and live near this place that they might be serviceable to the Honorable Company."

This place is now known as Calatipettah, and few people are aware of the origin of the name which in its present form seems purely Hindu. A similar instance of transformation has occurred in Triplicane. Most people know "Barber's Bridge," and the road leading to and named after it. This bridge was originally built by a Mr. Hamilton and was called after him Hamilton's Bridge. But the Tamils cannot pronounce two different but contiguous consonants, and drop the first while doubling the second. The name, therefore, became Hamitton's Bridge. But neither will the Tamils have an initial aspirate, and the name became Amitton. This by another well-known law became Ambitton. This word to an Englishman sounds like Ambattan, the name of the barber caste. Forgetting the origin of the word the English translated the word back again into their own language as barber, and the bridge assumed the name of Barber's Bridge, by which alone it is now officially known.

In 1727 a very important survey of the town was made, but it cannot be better described than in the original documents.

"Monday, 19th December 1726. The President moves that a general survey may be made of all houses, tenements, gardens, and grounds within the extent of the Honorable Company's bounds, that are not formed and comprehended under a cowle from them, in order to a better proportioned assessment, and for improving and making more effectual in future the revenue of quit-rent and scavenger's duty, which is agreed to as the most effectual expedient, and most conducive to the ends proposed, and it be an instruction to the gentlemen appointed to make this survey, that they do make inquiry into the present value of houses, gardens, and other tenements; what quit-rent or scavenger's duty they now pay; and what those that are not assessed ought to pay in proportion to the value or produce. Also to enquire into the circumstances of the inhabitants, in order that an additional sum may be raised, if practicable to the Company; and that the poor may be released by easing them, and assessing the wealthy who are able to bear it higher.

"Resolved that Messrs. Turner, Emmerson, Fowke, Hubbard, Houghton, and Pyot do make the said survey; that they act two and two together, dividing the whole extent of the bounds in three divisions; and that they report the same the 5th of April next, because the Company's immediate service will not permit them to perfect it sooner."

The report of the south and eastern division was as follows :—

"To

"The Hon. JAMES MACRAE, Esq., and Council.

"HONORABLE SIRS,

"In pursuance to your Orders of Council of the 19th of last December we now lay before your Honors our Book of Assessment on the division which fell to our lot, which were all the Company's bound to the southward of the White Town, one side of the Choultry Street, and all the Black Town within the walls to the eastward of the Choultry Street.

"Our aforesaid Book of Assessment will shew your Honors the sums the several houses and gardens were rated as in the last Rent-roll; and in the said book you will likewise observe we have now put on the said houses and gardens, both for quit-rent and scavenger's duty.

"In going through the several streets of the Black Town we heard the cries of many poor widows and decayed people, which obliged us out of charity and compassion to ease them what we could; and, that the amount of the Company's duty of quit-rent and scavenger's duty might be made more certain and not decrease, we were necessitated to put on the rich the small sums we took of the poor; some were so poor that we were

obliged to take all off, others we eased by taking off a few fanams. These persons are described in one of the columns of our Book of Assessment by the words "very poor" being wrote over against the persons' names; and those which we eased by only taking off a part of the duty are described by the word "poor" being wrote over against their names.

"We once thought that calling in the bills of sale for the Black inhabitants house would have helped us in making a more proportionable assessment than formerly; but upon their being brought us we found most of them to be old bills of a great many years' standing, amounting to small sums of money, so that, on viewing the several houses, we found the greatest part of them had been made new and large houses long since the date of the bills of sale. Wherefore we were forced to proportion our assessment by the largeness and value of their houses and ability of the possessors as near as we could judge.

"Our new assessment within our division amount to 10 Pagodas, 6 Fanams in the quit-rent more than in the last rent roll; and in the scavenger's duty it comes to 15 Fanams less. We should have been willing to have made a greater increase in these branches of the Company's revenues could we have judged the inhabitants in circumstances to bear it.

"In and about Triplicane we found 67 houses and gardens which had no quit-rent laid upon them, so that we assessed each of them as near as we could judge the value of them, and it amounts to 165 Pagodas, 31 Fanams. These gardens have most of them been made out of sandy spots of ground, and are a great improvement to the place; but are as near as we can learn more an expense to the owners than any real gain to their estates.

"We have gone through all the streets in Triplicane Town, but could find very few houses to assess, the inhabitants thereof being mostly Brahmins maintained by the merchants, and poor painters, gardeners, and other labouring people.

"Thus having given your Honors an account of our transactions in obedience to your Orders of Council, we hope for your favorable approval thereof as no pains or fatigue therein have been spared by—

Honorable Sirs,

Your most obedient humble servants,

(Signed) NATHANIEL TURNER,

(,,) JOHN EMMERSON.

FORT ST. GEORGE, 26*th June* 1727.

The second report was as follows:—

"HONORABLE SIRS,

"The division which fell to our lot was the western part of the Black Town within the walls from the Choultry Street; also all the Muttealpettah, and what gardens and grounds stretching out as far as the garden commonly called Addison's garden, now Sunca Ramah's, on one side of the road to Pulicat and Narrain's on the other. Through all which we have been, and shall give you a description thereof as we found them and of the method we have taken to concur with your intentions.

"In the Black Town we find 638 houses, the former quit-rent and scavenger's duty laid thereon both amounted to 613 Pagodas and 7 Fanams, which we have now raised to 637 Pagodas and 9 Fanams; the difference is 24 Pagodas and 2 Fanams.

"In the Muttealpettah are 1,405 houses, and among them we believe there are not ten worth 300 Pagodas each, and the inhabitants all miserably poor, some are carpenters, peons, and coolies, and great numbers of beggars and Brahmins, who live in straw huts on the sand upon charity, others are poor widows and children, who threw themselves at our feet as we passed along. We took off these sort of people a few fanams,

and shared it among those whom we thought, by the appearance of their houses and the information we could get of their circumstances, better able to bear it. The former quit-rent and scavenger's duty together amounted to 410 Pagodas and 3 Fanams; the present amount to 457 Pagodas and 29 Fanams, so that we have raised here 47 Pagodas and 26 Fanams; and we humbly offer our opinion; it is as much as possible can be done without distressing the subjects.

"To the northward of this Muttealpettah are 26 gardens, 2 whereof are under cowle, viz.:—

Maria Pois which pays pagodas	70	per annum.
The Company's garden which pays pagodas	351	do.
Total ...	421	

By this no one thinks the renters can get anything.

"The amount of the other three gardens was 28 pagodas and 9 fanams, which we have now raised to 51 pagodas and 27 fanams, so that the increase is 23 pagodas and 18 fanams.

"One of our Chetty's gardens produces nothing, being at present but a heap of sand; nevertheless we have laid on him but one pagoda per annum; also the garden of Chiniah Mattiah.

"We are of opinion what part of this revenue has been every year wrote off to profit and loss, which commonly amounted to 200 or 300 pagodas, happened thus:—That whereas the rental general and scavenger has always made up his roll in August for the year following; before which is expired great numbers of people generally die in debt, and leave nothing but a poor widow and children, who are forced to suffer their pots and pans to be sold to pay 3 or 4 or half a dozen fanams quit-rent; and some there are that have nothing but the bare mat they lie on; that we cannot see how it can be avoided among such multitudes of poor people, and such a large sum of money to be collected in such small driblets.

"The care and method we have taken in this affair we hope will meet with your Honor's approbation; having duly had at heart our Honorable Master's future interest whose we are, and

Your Honor's
Most Obedient Humble Servants,
RANDAL FOWKE.
JAMES HUBBARD.

The third was as follows:—

"HONORABLE SIR AND SIRS,

"In compliance to your Honors' order for finishing the survey of that part of the Black Town, called the Padda Naick's Petta, formerly under the direction of Messrs. Houghton and Pyot, deceased, I herewith present a new roll of rates for the same, whereby will appear such alterations as I have thought necessary for the relief of the poor and benefit to the Honorable Company, the whole amounting to 1,329 pagodas 19 fanams, and the advance gained thereby 85 pagodas and 26 fanams, which, I believe, is the most the inhabitants can bear, and, is submitted to your Honors for your approbation.

"As the annual and strenuous recommendation from the Honorable Court of Directors' to this Presidency, for preventing of the bad debts yearly outstanding on the scavenger's account, have been the chief motives for your Honors' appointing this survey, I have carefully examined how those debts have arose, and found the whole remains of the last years to be 174 pagodas, 17 fanams, and 40 cash; of which above 60 pagodas raises from persons leaving their houses uninhabited; the humour of the people being

such, that in cases of mortality or misfortunes they had rather go up the country and suffer than houses to decay many years for want of repairs than sell them out of the family. The scavenger can have no defence against such loss, and, though the said debts are wrote off for that year, yet the annual rates of these houses are continued in the succeeding rent roll, though it is uncertain when the owners will return. The same I may say of the many places in the Black Town and Pettah that have continued empty without houses or improvement thereon for many years as may be observed in the roll now presented; all which were charged according to the old rates, amounting to upwards of 35 pagodas, though the scavenger had little probability of receiving any part of it. The reason that has been given for this custom is that by continuing them on the rent roll they may the better remember the old tax that was laid on such grounds, and to endeavour a recovery of the same, when the owner shall return; though I never yet knew or heard of such debts so recovered, and it is to be feared the multiplicity of such vacant places may in time lay waste great part of the Black Town. The owners of many of them are unknown, and out of memory; and others nominally known, yet no one knows where to find them or how to apply for the purchasing their grounds, and consequently the grounds must be useless. Whereas were these grounds publicly sold for the payment of the Company's quit-rent, and the overplus deposited in the Company's cash for the benefit of such as shall hereafter make good their claims, such places would be re-built or improved, and the whole town in a constant employ.

"The rest of the bad debts arise from the poverty of the inhabitants, of whom thousands that pay the Company half a fanam and upwards per month have no better means of supporting themselves and families than by beating rice, cooly-hire, and such low business, by which the most industrious cannot gain above 18 to 20 fanams per month with rice from their friends and relations.

"The unfortunate death of Messrs. Houghton and Pyot, late scavengers having prevented their good intentions in representing many inconveniences arising from the evil customs now practised in the Black Town, and the better management of that business for the future, I, therefore, beg leave to mention what of them I can remember to have heard proposed, had they survived the report now made to this Honorable Board.

"It has been a frequent complaint to the scavenger that, notwithstanding the great assessment with which the inhabitants are yearly charged, the streets are yet in a most abominable and filthy condition, which I presume will be found to arise from the insufferable custom of the inhabitants in the streets; their perpetually throwing out of ashes and horse dirt, their hogs and buffaloes and horses in streets, all which make a constant litter, which the small number of carts allowed by the Company cannot clear away. Wherefore I humbly propose that an order be issued that no person whatever be suffered to make free in the streets, or keep any hogs, buffaloes, or horses, but in their compounds and for the better and more easy carrying away the dirt and ashes which is the produce of every house. I should think it but a small trouble for the several inhabitants to carry their dirt to some one or more places that shall be appointed for a general dung hill in every street, which the scavenger can take care to have removed every morning.

"It is a most grievous custom for every house to have a sink-hole to receive the house water, which are dug in the open street and lie uncovered in the passages, or perhaps two or three long stones cast over them, but yet not sufficient to prevent the passengers, and especially children from falling into them. Besides the intolerable stench that proceed from them is so very strong, that it is justly complained of as one of the greatest nuisances in the Black Town, and yet is easily remedied by obliging such persons to cover them, and that in such a manner as to be on a level with the footpath.

"The wells have not been publicly repaired since Governor Collett's time; and are now become dangerous to young persons that draw water, and by scattering the water

make a dirty kinnel in the street; encouraging the hogs to wallow and vermin to breed in them; all which were formerly remedied by repairing the wells, and to which I find the neighbours are willing to contribute according to their abilities.

"The frequent encroachments on the streets grow so general, that without care be timely taken the passages will become too narrow for passengers, and pernicious to the health of the town in so warm a climate. Almost every house lately built has encroached further into the street, by enlarging the house, or by raising pials of two and a half feet high, and other parade before the doors of stone or brick, from 10 to 20 inches higher than the common path and from 6 to 9 feet into the street, which serve only for the maker's use and throw off the passengers. Whereas were the same stone or brick work on a level with the path (as in the White Town) they would be as a general pavement. There are innumerable Smiths, Cajan's shops and sheds, Buttecas, and small brick houses built against the front of other large houses which come six or eight feet into the street, and are from eight to sixteen feet long, which pay no quit-rent to the Company. Likewise several parcels of large stones or timbers, planks and palmyras, all which are so many encroachments upon the streets and turn aside the passengers.

"Many persons expose to sale cloth, brassware, and other goods, by spreading of matting, &c., in the middle of the street, which pester the passage, and can be of no account, but saving Butteca rent; while the Honorable Company's Buttecas remain neglected to the loss of the Butteca farmer and the lessening of that revenue to the Honorable Company.

"These are what have fallen under my observation, and, though they may seem in themselves trifling, yet, as I do not doubt but they will contribute very much to the wholesomeness, beauty, and good order of the city, I hope your Honors will excuse the presentation from

Honorable Sir and Sirs,
Your most faithful and
Obedient Humble Servant,
SAMUEL HYDE."

The surveys above described do not seem to have included any account of the population, but afford abundant evidence that the number of houses was very small when compared with what they now are, and we are bound to believe that the population was smaller in about the same proportion.

It is now necessary to turn to another great extension of the city—the peopling of Chintadrepetta, which, till the year 1734, was chiefly occupied by a large betel garden belonging to the Soonkarama who rented Trivatore and the outlying villages. Where Franck's Shop now stands the Nabob's officers had a custom-house. In fact, every road towards Madras was barred just outside our limits by these custom-houses, and very frequent were the complaints of the Company about them for the duties thus taken from every article entering Madras, materially hindered our trade. But the papers shall tell the whole story.

"Monday 7th January 1734. The President then acquainted the Board that he had some time ago spoken to our merchants to consider of some proper measure to people our villages with those sort of spinners and weavers who work the Company's sort of cloth; that they had given him hopes of a subscription for that purpose when the present famine is over, but that the main objection to the introducing those manufactures in several of the villages was the want of proper plantations of trees for the weavers to work under; that only Trivatore, Nungumbauk, and Wasceravally were at all planted, and them not sufficiently, but, however, the merchants had wrote to Salem, Worriapolam, and the other provinces to the southward, to encourage some weavers to remove hither. If they do so, and there be no other obstacle, he proposed that, at the proper season,

care should be taken to make such plantations in all our villages as are necessary for the purpose, which is approved and resolved upon."

"21st October 1734. The President acquainted the Board that he had received proposals from several persons for erecting a weaving town within our bounds, by the name of Chindadrepettah, which proposals he now lays before the Board as follows:—

"1*st*.—That those who shall come to inhabit there shall be first approved by a person to be appointed by the Governor in Council, and a portion of ground allotted them to build on.

"2*nd*.—That the houses they build shall be for them, their heirs, and assigns; but, if they let them fall down and will not repair them in six months after notice given them for that purpose, it shall be lawful for the Company to give the ground to others.

"3*rd*.—None but weavers, spinners, and other persons useful in the weaving trade, painters, washers, dyers, bettleca merchants, Brahmins, and dancing women, and other necessary attendants on the pagoda shall inhabit the said town.

"4*th*.—That there be no distinction of streets, but that every caste may build in any of them.

"5*th*.—That the heads of the castes be chosen and have power according to Salabad, and that all disputes about debts or accounts between the inhabitants be decided by them or other arbitrators; and that the inhabitants of the said town shall not be liable to prosecutions in the Courts of Justice in Madras for any action of debt or account, but shall be proceeded against according to the customs of their several castes.

"6*th*.—That the said town be free of all customs and tolls whatever, till the Company's pleasure be known; and that no custom shall hereafter be levied on them till it has been proposed to, and approved by, the Company, except only the Pedda Naick's duty, who is to have watch and ward according to Salabad; and, in particular, is to have nine fanams for every great house, six fanams for every middling sized house, and three for every small one, paid him annually; in consideration of which and the other accustomary duties to be allowed him, that he be obliged to make good all thefts and robberies therein committed.

"7*th*.—That the goods made in the said town shall pay the same customs in Madras, as the same sort of goods made in other places pay, and what are for the Company, agreeable to what paid for the same sorts by the Company's Merchants.

"8*th*.—That the said town be erected in the spot of ground lately in the possession of Suncavenkatachellum, it being at a convenient distance from Madras, and having the advantage of a fresh water river on the back of it, which will be of great use to the inhabitants, and that the Company do advance 2,000 pagodas without interest for five years, to be paid in the hands of Chintomby Mudaliar and Vennala Narrain Chetty, in order to enable the people who shall come to reside there to build their houses, after which Chintomby Mudaliar, Vennala Narrain Chetty, who engage to be security for this money, shall be allowed two years more for the collecting the same and shall pay it in as they collect it.

"These proposals being taken into consideration, that since there is no probability of the Company's wanting so small a sum of money as is demanded on this occasion; that the securities are substantial and safe men, and consequently there is no danger of losing any part thereof; and that the benefits arising from such a town to the Company will be so many, and above all the encouraging of cloth manufactures within our bounds being so strenuously recommended to us by the Honorable Court of Directors, it was unanimously agreed that the President be desired to advance the said sum as occasion requires it for the said purposes and on the said conditions.

"As to the spot on which the said town is proposed to be erected, the conveniency of fresh water and a number of trees necessary for the weavers and painters, as also its

neighbourhood to Madras making it by far the properest place that can be chosen; the Board consented to part with the same for this use, having first inquired into the value thereof, which at the highest rate cannot be more than 400 pagodas, and which they think is not considerable enough to be put in competition with the advantages of the situation.

"After which the Board went through the rest of the articles, and unanimously resolved to grant the cowle on the proposed terms, and directed the Secretary to get one drawn out accordingly."

"28th October 1634. A cowle for erecting the town of Chindadrepettah, agreeably to the terms concluded on last consultation, produced and signed, and 500 pagodas advanced to Chintomby Moodaliar and Vennala Narrain Chetty, in part of the 2,000 which by the said proposals are to be paid them for carrying it on."

"Monday, 9th December 1734. Several persons wanting to build in Chindadrepettah, it is agreed that Mr. Augustus Burton do allot them portions of ground for that purpose, taking care that none of the inhabitants of Madras or the other villages belonging to the Company be of the number of those whom he shall permit to reside there, and that they are such people only as are directed by the cowle."

We see here a very good example of the way in which the town grew. Chintadrepettah from being a mere weaving village has now grown into a substantial town with a population of 18,166. By 1735, 100 houses had been built at a cost of nearly 6,000 pagodas. Now there are 4,146 houses.

To encourage the infant settlement the inhabitants were exempted from the betel and tobacco duty. That that was necessary may be seen from another interesting document which will explain itself.

"The petitions of the Painters, Weavers, &c., inhabitants of Triplicane.

"Humbly showeth,

"That when the Honorable Company first had this village under this Government, your petitioners flocked to it as birds do under the cover of a great tree; and the Governor of that time received us and kindly took us under his protection. From which time forward we lived in peace and did our duty and the Company's business with great pleasure till the time of Governor Macrae, who to our great misfortune first laid upon us the tax on betel and tobacco by joining the same with the farm of Madras. May it please your honor, that we presume to inform you that it is the nature of us of this country to use great quantities of betel and tobacco, insomuch that if we have not or cannot be permitted, by reason of a hurry of business which sometime happens to go to our victuals, we can cheerfully bear it if we have but betel and tobacco, but we cannot go through our work without it, and being always thinking of it, and longing for it, we leave our business to go out of the bounds to get it; and so we are hindered from doing our work, and by that means the several owners of the goods have them not returned to them at the proper and appointed times, by which we lose great part of our pay; and people, imagining that we are negligent and always running from our business, are afraid to give us employ; by all which we have lost our livelihood and are reduced to great poverty. But, as we are now happy in so good a Governor as your honor, we pray you will please to take our case into consideration and relieve us from the burden of the betel and tobacco farm which never till the time of Governor Macrae was laid on this village; which, if your honor shall think fit to grant, we shall constantly offer up our thanks in divine service, and mind to labor strictly and to discharge our duties in our several businesses; and when the inhabitants that have left this place shall hear the farm is taken off, they will cheerfully return again to their habitation, the place will flourish, and your petitioners, as in duty bound, shall ever pray."

"Friday, 8th August 1735. The petition from the inhabitants of Triplicane being then considered, the Board agreed unanimously that the laying on the duty on tobacco and betel in that and other villages in Mr. Macrae's time had almost depopulated those villages, and that there is great reason to apprehend if that duty be longer continued there, the few remaining inhabitants will also desert. It was, therefore, resolved to take off the said duty in all the villages."

In 1739 the uneasiness about the defences of the Fort and town began again, as the Mahrattas were roving at will through the finest districts of Southern India, and had frequently expressed a great desire to plunder Madras and much had they been tempted. It appears that the Fort wall had in many places been allowed to tumble down altogether; palisades had disappeared altogether, the *chevaux-de-frise* would not move, the draw-bridge useless. The batteries around the town were also in ruins, "so much gone to decay that they were not tenable." There was no powder in store; all had gone in salutes, and but 500 muskets that can be depended on. So next year we read:—

"Friday, 30th May 1740. There being no wall from Charles' point to the cloth godowns next the river, for which reason that part of the White Town lies entirely open and defenceless, and may be of very ill consequence if the place should be attacked; it is agreed to be absolutely necessary to have that part of the town inclosed with a wall also, and the Paymaster is ordered to lay in materials as soon as possible; and while those are getting ready, he is ordered to prepare a plan of that part of the town that the Board may be better consider in what manner to have it built.

"The ditch which was formerly dug from Queen's Point round the Black Town to the sea side, being by length of time and from neglect in not keeping it clear, now almost entirely filled up, the Paymaster is ordered to have the same new dug, as the Board are of opinion it will be very useful to keep off an enemy, more especially as the walls of the Black Town are but weak and we have but few men to defend them."

The repairs were pushed on, but not very successfully, for "a very high sea upon the full moon in October last having overset the palisadoes and piles between the block house by New Point and the sea, the Paymaster is ordered to have them set up again, and the Lieutenants of the garrison representing that it would be necessary to have a small palisado fence made within side the gates of the Black Town to secure the guards there in case there should be any design to surprise them, and as we ought to guard against all treachery within as well as against an enemy without, the Paymaster is ordered to set about them, it being computed also that the expense will be but a trifle."

That the alarm felt was very real may be judged from the fact that the Government asked that an engineer might be sent from England to help them. He came in 1743, and this is what he found:—

"Monday, 24th January 1743. Major Charles Knife having surveyed the fortifications of the town on the west side from Charles' Point to Queen's Point delivers in a report thereof as entered hereafter:—

"To the Honourable Richard Benyon, Esq., President and Governor and Council of Fort St. George.

"In obedience to your Honor's command, I have taken a survey of your city of Madraspatnam from Charles' Point to the Queen's Point, being that part of the fortification as it is called which faces towards the island; but I must take the liberty to assure you it is no fortification at all, but rather an offensive than defensive wall to your garrison. Was is not for the support it has from the several out-houses of the inhabitants which are all built against it through the whole extent above mentioned, it could not stand, nor was more than sufficient for a garden wall when first erected. As to the river that runs by it that neither is any addition to the strength of your works, but

rather a nuisance to the town, for I observe in every part of it, it is continually forded at less than two feet deep.

"The plan laid down for enlarging your city and carrying a new fortification across the island from Charles' Point to Queen's Point above mentioned, I have by your honor's direction very carefully examined, in regard to a foundation, by making small wells of considerable depth from the surface and by boring several foot deeper in the bottom of each of them through the whole extent of the intended fortification; and find the soil is clay and sand, capable of sustaining any weight, especially if assisted with a few wells under the foundation near the river side where it is a little spungy. As to the river, I will engage to turn that quite off from your town at a very small expense, and supply its place with a much better fosse, by which the whole island will be drained and become a very firm and solid tract of land.

"This is humbly submitted to your Honors and the Gentlemen of the Council's consideration by

Sir,
Your most obedient servant,
CHARLES KNIFE.

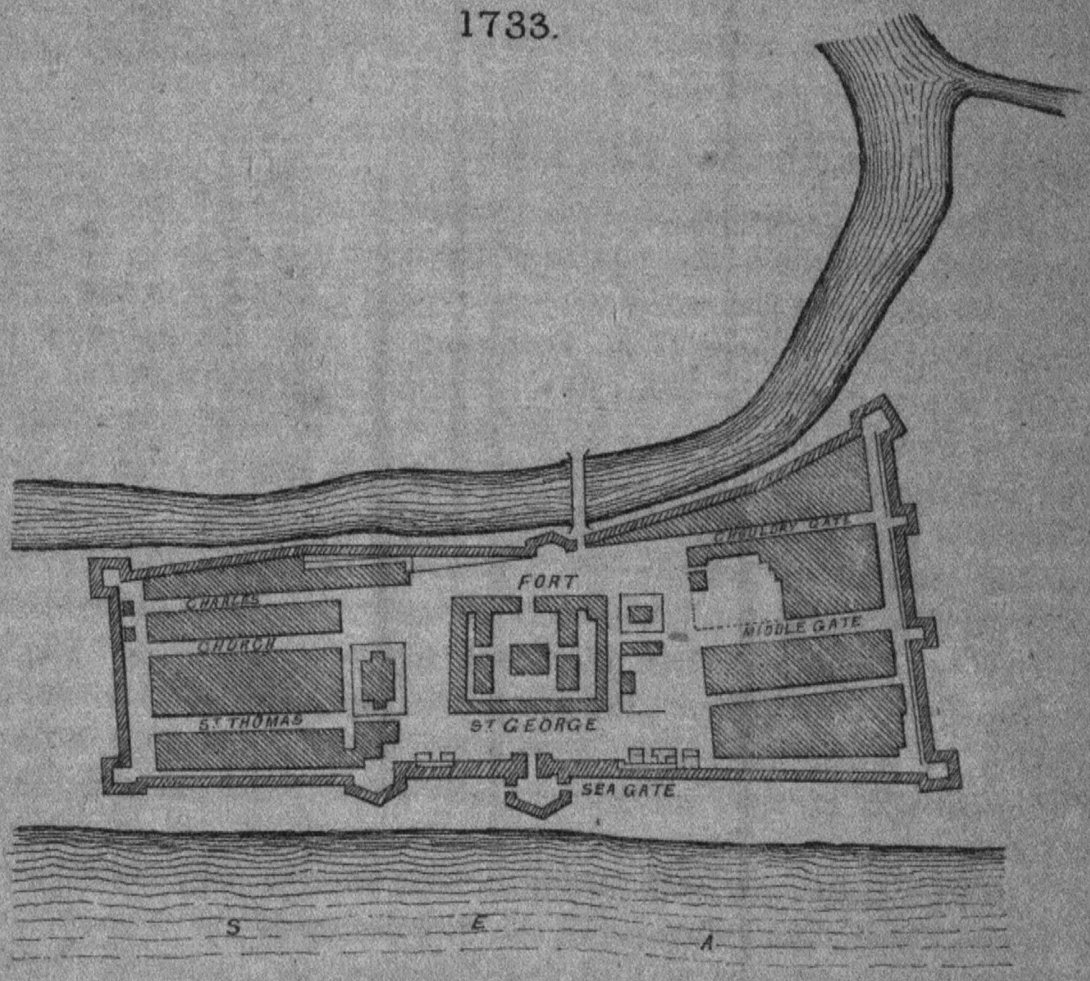
FORT ST. GEORGE,, *January 25th*, 1743.

We see in this report the first conception of the scheme subsequently carried out by the French, by which the course of the river was shifted. The narrow space between the north river and the sea as shown in maps 1 and 2 was not sufficient for the proper development and defence of the Fort since it gave the garrison no room for concentrating at any particular point to repel attack. Major Knife as a professional Engineer saw this blot and proposed to cause the river to run as it does now, almost due east after leaving the Wallajah Bridge. We have seen that in 1740 the river ran through what is now the Fort to near where the Cornwallis statue now is and then turned due south, running parallel to the sea till it reached the bar. The fort could only increase in length, not in width and every such increase rendered it more open to attack.

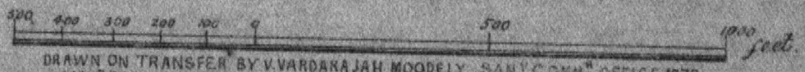
The anxious care thus given was not without fruit. The Mahrattas plundered our factory at Porto-Novo; fiercely but vainly attacked Fort St. David and the whole country to within range of the Fort guns, but that was all. Both Fort St. George and Madraspatnam escaped altogether, only a few years later to fall into the hands of as bad a foe.

But we must turn back awhile to note another very important addition to the city. There had been many changes in the Nabobship of the Carnatic, one being murdered, another driven off, and a third fled disguised as a woman. After these mutations a young man named Mahomed Syed Khan became Nabob of Arcot in the end of 1742. The Governor immediately congratulated him on his accession, sending a handsome present. The Nabobs were always in need of money and proportionately, though only temporarily grateful to those who supplied it. Before the Nabob had been three weeks on the musnud, he made five important grants to the Company. He first presented the five villages of Erravore (our first mention of Ennore), Vepery, Perambore, Poodoopak (now Poodoopett, extending from Harris' road to Commander-in-Chief's road), and Sadiancopang. Ennore is another curious example of the way in which Europeans alter native names. It has been seen that Kattiwauk, where what is known to us Ennore stands, was granted. To the south of Kattiwauk between it and Trivatore was the village of Ernavore from which the name of Ennore was taken. We have transferred the name to another village. Sadiancoopum is the name of a third village between Ernavore and Trivatore, and is the village where the lock on Cochrane's canal was placed. This grant, therefore, completes, the area of modern Madras to the North and West as far as Edward Elliot's Road leading from Capper House to the Cathedral,

FORT St GEORGE
IN
1733.



Scale 500 feet to an Inch.



DRAWN ON TRANSFER BY V. VARDARAJAH MOODELY. SAN^Y COM^N OFFICE 1872.
LITH^D BY R. C. BALDREY. GOV^T LITH^C PRESS FORT ST. GEORGE MADRAS NOV^R 1872.

The second grant allowed the Company to erect a Mint in Chintadrepettah and coin pagodas and rupees. The third reduced the duties to be paid at the mettah or custom-house outside Chintadrepettah. The third gave to the Chintadrepettah pagoda a small per-centage on all the paddy grown in the lands of the Poligars of Tripasore, Chingleput, and Conjeveram. The fifth made over the village of Cadapauk near Manally to Andiappah Naick, the Company's dubash and the builder of the street running from the General Market to the Elephant Gate.

These grants are the last of their kind with which we shall have to do, for they mark the end of what may be termed the dependent period. The intestine quarrels of the Mahomedans had so weakened them that the tiny European settlements became powerful and ambitious by mere force of contrast. Dupleix had arrived in India, and had begun to feel his strength, while the Company had so great a stake at issue that it was compelled to act as if it were a sovereign power. The French first saw their opportunity, and we must now turn to the results of their superior energy and more enlightened policy.

In 1744 war was declared between England and France. An English fleet was immediately sent to India, reaching it in the year 1745 when Prince Charles, the Pretender, marched so far on his way from Edinburgh to London. Then it appeared before Pondicherry, which was in no condition to resist, but the Nabob interfered saying that he would not permit hostilities in his territory. The English gave way, and during 1745 and 1746 merely cruised in the Bay. This gave the French time. Labourdonnais arrived from Mauritius in June 1746. He was met by the English fleet, and an indecisive action followed. The English Admiral lacked energy and saw nothing of the French designs, and, therefore, sailed away to Trincomalle to repair his ships, leaving Labourdonnais master of the situation. The latter could not believe in such good fortune and waited awhile for the return of the English fleet. It came in July only to disappear again, and Madras was left at the mercy of the French. It is best to tell the rest in the words of Orme :—

"On the 3rd of September the French squadron anchored four leagues to the south of Madras, having on board the troops, Artillery and stores intended for the siege. Here a part of the troops was landed, and marching along the coast advanced the next day within cannon shot of the town, where the rest of the soldiers were landed. The whole consisted of 1,100 Europeans, 400 Caffres, and 400 Indian natives disciplined in the European manner. There remained on board of the squadron 1,800 European mariners.

"M. De la Bourdonnais directed his attack against the White Town, in which the English resided; the northern side of this division could not be attacked by cannon, as the houses of the next division almost touched the wall which separated them from each other; the eastern side could only be battered from the sea; but the south and west lay open to the plain. On the 7th of September the French began to bombard the town from a battery of nine mortars, which they erected to the westward, under the shelter of a large house within 500 yards of the walls. In the evening three of their largest ships drew as near as the depth of water would permit, and cannonaded the town. In the night M. De la Bourdonnais was flung into great perplexity by intelligence that some large ships were seen to the southward of Pondicherry, which indeed was contradicted in the morning; but the first report caused so much alarm in the French camp that they were preparing to re-ship their heavy cannon.

"On the 8th of September the French had finished a battery of five mortars to the south, and bombarded the town without intermission until the next morning when two English deputies went to their camp to treat with M. De la Bourdonnais, who insisted that the town should be delivered up to him on his own terms; and threatened, in case

of refusal, to make a general assault. This resolution arose from his apprehension of the return of the English squadron. As soon as the deputies returned, the bombardment recommenced and continued until the evening, when it was suspended for two hours during the conference of another deputy sent from the town, after which it continued during the rest of the night.

"The next morning, the 10th of September, the deputies returned to the French camp and after some altercations consented to the articles of capitulation which had been dictated to them in the first conference. It was agreed that the English should surrender themselves prisoners of war; that the town should be immediately delivered up; but that it should be afterwards ransomed. M. De la Bourdonnais gave his promise that he would settle the ransom on easy and moderate terms.

"All the merchandizes and a part of the military stores belonging to the East India Company, together with all the naval stores found in the town, had been laden on board of the French ships; these articles, according to the computation made by the French, amounted to 130,000 pounds sterling, and the gold and silver of which they took possession to the value of 31,000 pounds sterling; the half of the Artillery and military stores was estimated at 24,000 pounds sterling; all the other effects and merchandizes were relinquished to the proprietors of them. It was agreed that the French should evacute the town before the end of the ensuing January, after which the English were to remain in possession of it without being attacked by them again during the war. Upon these conditions the Governor and Council of Madras agreed to pay the sum of 1,100,000 pagodas, or 440,000 pounds sterling; of this sum 240,000 pounds were to be paid at Pondicherry, by six equal payments before the month of October in the year 1749; and for the remaining 200,000 pounds bills were drawn on the East India Company in London, payable a few months after they should be presented. The English gave hostages for the performance of this treaty."

The French gained little from the capture. They had carried the plunder on board their fleet and were preparing to sail with it to Pondicherry, when on the 3rd October the monsoon broke with great fury. "Six of the French ships were in the road when the storm began, and not one of them was to be seen at daybreak. One put before the wind and was driven so much to the southward that she was not able to gain the coast again; the 70 gun ship lost all her masts; three others of the squadron were likewise dismasted, and had so much water in the hold that the people on board expected every minute to perish, notwithstanding they had thrown overboard all the cannon of the lower tier; the other ship during the few moments of a whirlwind which happened in the most furious part of the storm was covered by the waves and foundered in an instant, and only six of the crew escaped alive. Twenty other vessels belonging to different nations were either driven on shore or perished at sea."

The French had kept the Nabob quiet by promising to hand Madras to him as soon as it was captured. He very soon discovered that he had been deceived, and in his anger marched an army to Madras, besieging the French almost as soon as they were fairly in possession. He was very soon forced to raise the siege. The subsequent history of the capture is too well known to require repetition. Suffice it to say that Dupleix would not observe the treaty, used the English most shamefully, and refused all offers of ransom.

This event compelling the English Company to trust to main force for its protection was the unintended cause of its future territorial power. The French in striking this blow roused an enemy that destroyed them, and in the conflict the humble Company found itself raised to the rank of a mighty sovereign power. It is not my duty to refer to this further, as we are but concerned with Madras city. It did not long remain in French hands. By the treaty of Aix-la-Chapelle the city and fort were restored

to the English, and in August 1749 Admiral Boscawen took possession of it for the Company.

The English received it in a condition very different from that in which they had left it. The buildings within the White Town had suffered no alterations; but the bastions and batteries of this quarter had been enlarged and improved. The French had utterly demolished that part of the Black Town which lay within 300 yards from the White, in which space had stood the buildings belonging to the most opulent Armenian and Indian merchants; with the ruins they had formed an excellent glacis which covered the north side of the White Town, and they had likewise flung up another to the south side.

This was the most material change the place had yet undergone. The Armenians removed to Armenian Street, building the five houses which now line its western side on ground which till then had been the Company's gardens, where tobacco and betel were grown for the supply of the town. The glacis remains to the present day very nearly as it was left by M. Paradis, the French Governor, and a very slight trench will still expose the broken walls, &c., of the five Armenian houses, of whose *débris* the glacis was largely made. Up to that time the houses had extended right across the Light-house and Monument Esplanades up to the Fort wall. Where the monument now stands was a large cemetery where the English factors were laid when death took them so frequently and suddenly. The monument itself was raised in memory of the little daughter of Governor Pitt.

It must not be omitted to mention that just before the capture by the French another estimate of the population of Madras was made. Since its area had doubled. Chintadrepettah, Egmore, Trivatore, Tondiarpett, Perambore, and other large villages had been added. Its growth had been accelerated by the disturbed condition of the Carnatic, which drove people by thousands to take shelter under the guns of Fort Saint George. Yet in 1743 the population was estimated at but 250,000. This figure is itself much too high, as will be proved when we come to the census of 1822, but this only makes the more certain how immensely the population had been overrated.

The re-entry of the English was marked by the last addition to the area of Madras city.

Mr. Boscawen during his stay at Madras discovered that the Indian Roman Catholics residing at St. Thomé, who composed the greatest part of the inhabitants of this place, were by the influence of their Priests attached to the French as brethren of the same persuasion. By the constant intercourse arising from the vicinity, the Priests of St. Thomé were enabled to get intelligence of the transactions of the English at Madras, and never failed to communicate them to Mr. Dupleix, who gave out that Murzafa-jing had made over the property of St. Thomé to the French Company. Mr. Boscawen, to remove the present inconveniences and to prevent the greater detriments which would arise by the establishment of the French garrison in the town, took possession of it for the English Company. The town had for many years belonged to the Nabobs of Arcot, and after the death of Anwar-o-dean Khan seemed to belong to nobody, for there were no officers, either civil or military, acting with authority in the place. All the suspected Priests were banished, and one of them, who had been sent by Mr. Dupleix, from Pondicherry, was transported to Europe. The English flag was hoisted in the town, and a small redoubt, capable of containing about 30 men, was raised at the mouth of the river.

The occupation of St. Thomé rounded our possessions and gave us all the territory between the Adyar River on the south and the Ennore Bar on the north, between the sea on the east and Cochrane's Canal, the Veysurpaudy, Chembrambaukum, and Codumbaukum Tanks on the west.

Madras had now become what Madras now is, and our advance must be much more rapid, for we have but to deal with its growth and people.

When Madras was captured Fort St. David had been made the chief station of the Company on this coast, and Madras remained a mere agency till the year 1752, when its Governor and Council were restored, and it again became the chief settlement in the Bay of Bengal, for Calcutta did not rise to fame and power till some years after this.

The peace of Aix-la-Chapelle was of very short duration. In 1755 the English and French were at war again, and the French made great efforts on this occasion to strengthen their power in India. Count Lally arrived in command of a considerable force, which far outmatched anything the English could bring into the field. Three years were spent in the unequal struggle to maintain our prestige in the districts; but by 1758 the French had driven the English from all their stations south and west of Madras. At length Count Lally felt himself so strong that he laid siege to Madras, sitting down before it on the 15th December 1758. Labourdonnais had found Madras an easy conquest, but things were vastly different now. Since 1756 the English had been very busy completing the improvements M. Paradis had begun. The glacis on the west side of the Fort had been raised. The bastions of the Fort had been fully armed, the ditches deepened, new batteries opened. The space between the Fort and the sea had been carefully protected by batteries at right angles to the sea extending right to the water's edge. An immense stock of provisions had been gathered, and when Lally appeared before the Fort it was in a very complete state of defence. The accompanying Sketch Map (No. 3) will best show how nearly both Fort and town had gained their present appearance.

We cannot do better than quote Orme's description of the result of all this preparation combined with the improvements that had been commenced by Paradis, the French Governor, after the surrender to Labourdonnais.

"The French, whilst in possession of Fort Saint George, after taken by Labourdonnais, had made several improvements and additions to the slight works they found, which nevertheless rendered the Fort little capable of long resistance against the regular approaches of an European enemy, nor had they given any extension to the internal area, which did not exceed 15 acres of ground. Nevertheless the English let the place remain in the state they received it from the French in 1751 until the beginning of the year 1756, when the expectation of another war with that nation, and the reports of the great preparations making in France against India, dictated the necessity of rendering it completely defensible. Accordingly all the coolies, laborers, and tank-diggers, which the adjacent country could supply, were from this time constantly employed on the fortifications; their daily number generally amounted to 4,000 men, women, and children, who had continued on the works until lately driven away by the approach of the French army from Conjeveram.

"An addition had been projected in the year 1743 by the Engineer Mr. Smith, father of Captain Joseph Smith, which included as much ground as the former area of the Fort; the ditch which marked its limits was then dug and faced with brick, and was supplied with water by a communication with the northern river which at that time ran along the foot of the ancient wall to the west; but, on account of the expense, nothing was then raised above the surface, and the naked ditch remained when De Labourdonnais came before the town neither an obstruction nor an advantage to his attack. It was in the same condition in 1756 when the new works were resolved on; and the plan of Mr. Smith having been approved by Mr. Robins, the fortifications on this side were raised in conformity to that projection. To join the new rampart with the old bastion to the south-west, and to gain the ground in the new area which was occupied by the river, its bed was filled up, beginning from the south-west bastion, with earth dug from

the edge of the rising ground of the Black Town to the north-west which the excavation removed 40 yards further from the works; but only two-thirds of the bed of the river under the old wall had been choked up. The river stopped in its former channel; was directed in another, which environed the west and part of the south face of the new works, washing in some places the foot of the glacis, until it rejoined its former bed at the head of the spit of sand. The old wall of the western side still remained as a retrenchment to capitulate on in case the outward should be carried. The new extension on this side comprised three large bastions and their out-works. The southern of these three bastions communicated with the old bastion which stood before on the south-west angle by the curtain raised across the former channel of the river, and this curtain increased the south face of the Fort from 130 to 210 yards. Nevertheless, the works on this side were much less defensible than those to the west and north, but the surface of water and quagmire in the river before it rendered this front inaccessible, excepting by the labors of a much greater army than the present attack. The ditch on this front was dry, because the ground here was seven feet higher than the level of the canal which supplied the ditches to the west and south; but a cuvette or trench, seven feet deep and twenty-five feet broad, was dug the whole length of the ditch, which before the *faussebray* was 180 feet wide, and before the bastions ninety. The covered way of this front was broad and well palisaded and contained between the two bastions a large ravelin capable of eighteen guns, nine in each of its faces. The glacis was excellent, and little was wanting to complete the defences on this side, excepting mines which the want of time and bricklayers had not allowed. Before the sea-gate which stands in the middle of the curtain was a battery of thirteen guns; fifty yards on the right of this battery was a platform of old standing with fourteen guns to return salutes which had hitherto been left without a parapet; the original curtain, although nothing more than a brick wall four feet thick, had never been strengthened, but a trench, six feet deep and ten wide, had lately been dug before it; and a ditch with palisades was intended to have been carried round the battery and the platform, but had not been executed at either. The only danger on this side was from a sudden assault or surprise which could rarely come by boats landing unawares across the surf; but always, and with ease, by a body of men passing on the edge of it by either of the bastions at the extremities; to prevent which a row of anchors, backed by palisades and a trench, were extended from the neck of each bastion quite into the surf. No buildings, excepting sheds, had been raised in the new ground taken into the westward; and in those of the old, the bombproof lodgments were not sufficient for the security of the garrison."

Count Lally opened his fire on the 2nd January 1759 from a battery erected where the yards of Messrs. Parry & Co.'s Office now is. The siege continued till the 16th February 1759. On that date Lally had ascended the glacis and was in full command of the interior of the Fort, although he had not yet ventured to attack the breach on the other side of the ditch. A very few more days would, however, have enabled him to dictate a surrender, when a strong English fleet anchored in the roads and immediately landed such reinforcements as rendered the English superior to the French. Count Lally was compelled to raise the siege and depart in so great a hurry that he forgot to carry out his intention of burning Black Town, so that the Fort and Town very largely escaped the evils that usually result from hostile occupation. To prove both the vigor of the attack and the obstinacy of the defence, it is only necessary to mention that of 1,605 Europeans defending the place no less than 574 were placed *hors-de-combat*, or considerably more than one in three. In few European sieges has there been so large a proportionate loss. This brave defence completely broke the French power and impressed the native governments with so great an idea of the courage and skill of the English that from the day the siege was raised the English power

steadily grew, and it was not long before it was able to inflict a fatal blow on the French Company.

By August 1760 Lally had been driven into Pondicherry, and from about the 1st September 1760 Pondicherry was blockaded both by sea and land. On the 16th January the place surrendered; on the 5th April the last French garrison surrendered, and the French were deprived of all their possessions in India.

In return for the great aid afforded to the Nabob in the struggle with Dupleix and the French Mohammed Ali gave in 1750 and 1751 a district round Madras known afterwards as the Company's jaghire. In 1762, after the war was over, this grant was confirmed, and the Company was fairly started in its sovereign career, but the dangers of the city were not over. Hyder Ali of Mysore had taken a very prominent part in the disputes between the English and the French, and gained so much power that, on the downfall of the latter, he was quite strong enough to fight with us alone. We cannot follow the fortunes of the war, except where Madras city was concerned. In 1769, after much fighting, Hyder Ali now meditated a stroke which he executed with great facility and address. Sending all his heavy baggage and collected plunder home from Pondicherry, which during this incursion he had twice visited to confer with the French, he drew the English army by a series of artful movements to a considerable distance from Madras, when putting himself at the head of 6,000 cavalry, and performing a march of 120 miles in a space of three days, he appeared suddenly on the Mount of San Thomé, in the immediate vicinity of the English capital. From this he despatched a message to the Governor, requiring that a negotiation for peace should immediately be opened, and that in the meantime the approach of the army in the field should be forbidden. The Presidency were struck with consternation. The Fort might undoubtedly have held out till the arrival of Smith, but the open town with its riches, the adjacent country and the garden houses of the President and Council, would have been ravaged and destroyed. The Presidency were now seriously inclined to peace; and, notwithstanding the unfavorableness of their situation, they agreed to negotiate upon Hyder's terms. A treaty was concluded on the 4th April 1769 consisting of two grand conditions, first, a mutual restitution of conquests, including the cession to Hyder of a small district, which had formerly been cut off from the Mysorean dominions; and, secondly, mutual aid and alliance in defensive wars.

In August 1780 Hyder Ali again appeared under the walls of the Fort, and the people of Black Town fled in no improper alarm. Again, in 1782, Hyder Ali scoured the whole country round, the French hovered off the roads, the store-houses were empty, and nothing could be brought in. In this predicament Admiral Hughes, who commanded an English fleet, felt sufficiently strong to defy the French fleet and keep open the communication by sea, sailed away leaving the city to its fate. During his short stay some country vessels loaded with rice had come in. The day after Hughes left was a sad one for Madras. A storm arose, "several large vessels driven ashore, others foundered at their anchors; all the small craft, amounting to nearly 100 in number, either sunk or stranded, and the whole of the 30,000 bags of rice irretrievably gone. The ravages of Hyder had driven crowds of the inhabitants from all parts of the country to seek refuge at Madras, where multitudes were daily perishing of want. Famine now raged in all his horrors; and the multitude of the dead and the dying threatened to superadd the evils of pestilence. The bodies of those who expired in the streets or the houses without any one to inter them were daily collected and piled in carts to be buried in large trenches made for the purpose out of the town, to the number for several weeks if not less, it is said, than twelve or fifteen hundred a week."

One result of this famine was the building of the rice godowns between the Custom House and Railway Station. It was resolved by Government always to have sufficient rice in these stores for six months' consumption in the Fort and City. A Civil Servant of high rank was appointed "Superintendent of the Public Stores of Rice," and, whenever the bazaar price reached a certain limit, the stores were opened for sale to the public in small quantities at a maximum price fixed for the bazaar. This arrangement continued for a long period.

(Thus far the Census report had been completed by Mr. C. E. Gover, when the hand of Death arrested his labors. No memoranda or notes have been discovered amongst Mr. Gover's private papers, or in the office records, which would help to indicate his intentions in regard to the continuance of the "Historical Sketch" from the year 1780 down to the end of the eighteenth century, or even to the present time.

Under these circumstances I shall but briefly glance at a few important facts in connexion with the growth of the town, and its past history, leaving the historical sketch pretty much as I have found it.*—W. R. CORNISH.)

The great famine in the Carnatic above alluded to was the result, not so much of adverse seasons, as of the fearful ravages of the Mysore Army. Hyder Ali, in his invasions of the Carnatic, adopted a system of warfare, which told with deadly effect on the population of the invaded country. He not only burnt villages and wasted and destroyed the cereal grains accumulated in granaries, but his troops breached every tank they came across, and, by destroying the water reservoirs, prevented the cultivators from growing any crops, for a season at least. The horrible desolation of the country after the invasion of 1782 is graphically told by Colonel Fullerton in his "Narrative of Operations in South India" (1785).†

It was during the invasion of 1780-2 that the people of the Carnatic flocked into Madras by thousands, simply for protection and to avoid the horrors of starvation. In this very year, moreover, cholera in its most malignant form broke out amongst the starving and ill-fed refugees and destroyed them in vast numbers. The epidemic was not confined to the native population. The burial register of St. Mary's Church shows an enormous increase in the mortality of the Christian residents about this time, while the nature of the disease, which seems to have been general all over the Eastern Coast, has been described by Girdlestone, Somerat, and other eye-witnesses in such a manner as to leave no doubt that the great cholera epidemic of 1817 was not a new disease, as many thought, but merely the revival of one that nearly half a century earlier had been equally destructive.

In forming an opinion on the subject of the increase or decrease of population of the town of Madras, it must be remembered that in the early days of its history the population was liable to sudden and violent fluctuations, and that in no period of the

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* NOTE.—At page 19 the late Mr. Gover has alluded to the fact that, until recently, all orders from the Commander-in-Chief were dated from "Choultry Plain." The explanation given is that formerly a portion of the Army was encamped on Choultry Plain and that the Commander-in-Chief resided out of the Fort. This is only partially correct. The Governor of Madras until the year 1859 was also *ex officio* Commandant of the garrison of Fort St. George, and the Commander-in-Chief of the Madras Army had no authority over the troops in the garrison, consequently his head-quarters were not in the Fort, but in a convenient locality outside the Fort, *i.e.*, "Choultry Plain." Sir C. Trevelyan, during his incumbency of the office of Governor of Madras, gave up his privileges as Commandant of the garrison, and handed over his authority to the Commander-in-Chief. The head-quarters of the Army are now no longer located on Choultry Plain but in the Fort. For a long series of years the relative powers of Governor and Commander-in-Chief were hotly contested, and the discussions arising out of the infringements of each other's privileges would fill a volume by themselves.—W. R. C.

† "The calamities with which the invasion of Hyder Ali in 1781 overwhelmed the Carnatic fell heavily upon the southern countries. No sooner had the multitudes under that ravager poured down from the mountains of Mysore than desolation extended across the Coleroon. Thousands of his plunderers overran the countries of Kivelore (Cuddalore), Tanjore, Trichinopoly, and Madura; a most luxuriant crop, with which the ground was at that time covered, was instantly swept off and every water dyke and embankment totally destroyed.

"The inhabitants who escaped the sword sought shelter in the forts, where, adding misery to distress, they perished in the streets, while the whole country, laid waste by fire and sword, exhibited the sad reality of a general conflagration" —*A View of the English Interests in India, by William Fullarton, of Fullarton, M. P.* London: T. Cadell, 1807.

existence of the town have any causes of steady and progressive growth of population existed. In 1702, the Madras records, as compiled by Mr. Wheeler, show that when Dhavood Khan blockaded the town, many thousands of inhabitants deserted. Again, a few years later, during a celebrated faction fight between the right and left-hand castes, a large number of the Company's employés left the Black Town and took up their abode in St. Thomé and elsewhere, many, however, returning to the Black Town when the caste dispute was settled. An invading Army in occupation of the Carnatic naturally had the effect of temporarily swelling the town population, while any threatened danger to the town itself had the effect of dispersing the people. Throughout the history of the town there has been no special industrial pursuit to cause a large population to centre around it. The new weaving settlement of Chintadrapett doubtless attracted a colony of weavers, but this trade has for a long time past sunk into insignificance.

The rapid growth of Triplicane, which the old maps of Madras show to be merely a petty village, was the result of the settlement of the Nabob of the Carnatic at Chepauk. The presence of a Mahomedan Court close by the European Fort naturally had the effect of attracting a large Mahomedan population, and so the insignificant village of Triplicane became a large and thickly-populated town, which was probably denser in population half a century ago than it is at the present time. For there can be no doubt that after the death of the late Nabob of the Carnatic in 1855 a large number of his dependants, and the class of adventurers who attach themselves to native Courts, dispersed to seek their fortunes elsewhere. This decrease of the Mahomedan population would appear to be still going on, and to be due to the same causes, *i. e.*, the dispersion of the people to other places where occupation is to be found, for the Census of 1863, although not entirely trustworthy, shows 63,886 Mahomedans in Madras, while the more recent enumeration accounts for only 50,968, so that in the space of eight years the population of this particular section of the community appears to have diminished by 20·2 per cent. The Settlement of St. Thomé also, before it became incorporated with the Company's possessions, was evidently very much more thickly inhabited than it is now. The traces of old buildings are evident in many places where no houses at present exist.

When the weaving village of Chintadrapett was built it was the policy of the Government of the day to encourage the settlement of artisans of that class in the town, as well as of washermen, to prepare the Indian-made cloth for export, but the weaving trade and export of cotton cloth from this port have long since sunk into insignificant proportions, and the population of weavers and washers is now of no particular account when viewed in relation to the aggregate population. From a consideration of all the circumstances it seems probable that there have been, in times past, great fluctuations in the population of Madras, and that, although the present Census numbers may be considered fairly reliable, there is nothing in the circumstances of the city to warrant the inference that the population has undergone a *progressive* increase from the date when the English factory was first established.

The territorial limits of the town of Madras were pretty much the same in 1780 as they remain at the present day. Many of the outlying villages, such as Triplicane, Egmore, Vepery, and Perambore, probably increased in population after they came into possession of the British. In the older records we do not hear anything of Royapooram, the village on the north of the Town wall, nor of Royapettah, or Teynampett; these villages have grown up in the course of the last century. The native village of Nungumbaukum remains very probably much as it was when the English obtained possession of it, except that a considerable tract of land formerly watered from the Nungumbaukum Tank has been appropriated for the erection of "garden houses" for the European inhabitants.

These garden houses had begun to extend in various suburbs of the town some time prior to 1780. During Hyder's invasion of the Carnatic outlying houses had more than once been put to the flames ; but since 1782 there has been no foreign enemy to fear, and gradually the European community forsook the Fort and Black Town and built for themselves detached residences in the suburbs. Most of the houses now tenanted by Europeans date from the latter part of the eighteenth, or beginning of the present century. Notwithstanding the increase of the European section of the community of recent years, especially of persons unconnected with Government employ, very few new houses have been built for their accommodation. Probably in the last twenty years not more than twenty new houses of this description have been added to those formerly existing. Many of the old garden houses have been converted into hotels or boarding-houses and in this shape accommodate more persons than they formerly did.

Residence outside of the Fort walls in the garden houses of the European inhabitants was not altogether safe up to a much later date than the invasion of the Carnatic by Hyder Ali and Tippoo. In the year 1792 a body of plunderers described as "Looties" made their appearance at St. Thomas' Mount on the 20th January, robbing all the villages that lay in their route and, says the *Madras Courier*, "committing every kind of depredation and wanton cruelty on the defenceless inhabitants, some of whom had been killed and others shockingly wounded. A small party of them had the audacity to attack and pillage two or three houses on the skirts of Choultry Plain, in one of which they found two ladies whose cloathes and jewels attracted their attention, and they immediately took possession of them and would probably have proceeded to greater excesses had not some armed natives obliged them to retreat."

"A number of Civilians as volunteers, in conjunction with some troops from the garrison, sallied out in quest of these banditti, whom, we understand, they soon overtook and brought in about 100 prisoners. This check has been so effectual that not a Looty is to be seen now within this and the Mount. However, those who resided at garden houses have removed into the Fort."

The date of occupation of the present Government House is not clearly ascertained. In the Map of Madras in 1743, there is apparently a garden house in the position of the present Government House, but originally the Government garden house stood somewhere near the position of Munro's Statue. But as long ago as 1687 we hear of the Governor of Madras entertaining the Dutch Commissioners for Pulicat at the "Company's new garden," which occupied the site of the present General Hospital. The Banqueting Hall attached to Government House is a building of comparatively recent date, having been erected during the Governorship of Lord Clive and opened on New Year's day 1803.

The building at present accommodating the Madras Museum, the "Pantheon," was erected in the year 1794 by public subscription, as a theatre and place of assembly for the society of Madras. For many years the public balls, concerts, and theatrical performances of the Madras amateurs were held in this building, the walls of which have witnessed many a scene of mirth and revelry. The late Duke of Wellington, as Sir Arthur Wellesley, was entertained here by the society of Madras at a grand dinner, and, on a subsequent date, at a ball and supper in 1805, preparatory to his departure from India, at the latter of which entertainments it is said there were present more than five hundred ladies and gentlemen.

The Scotch Church and St. George's Cathedral are later erections; the latter was built in 1812. Some Roman Catholic Churches of the seventeenth century built by the Portuguese are still standing in St. Thomé, and indeed many of the buildings of this

suburb of the modern town of Madras (but at one time a distinct fort and factory) are the oldest now existing in the city.

The houses occupied by the native community of Madras are mostly one-storied buildings and for the greater part built in an unsubstantial manner, so that no great storm or flood ever occurs without occasioning widespread damage to house property. The heavy floods in November and December 1872 were accountable for the destruction of upwards of 1,000 houses of the poorer classes, but there was no cyclone on this occasion and consequently no great loss of life from tumbling houses, as on some former occasions.

In the year 1807, in the month of December, Madras was visited by a terrible storm the like of which, wrote the *Madras Courier* of the 17th December, " was never before remembered. The canal forced its banks and overflowed the country as far as the Government Bridge on one side, and beyond the Powder Mills on the other, where the water was three feet deep. Boats were carried away, and several were found at the burying ground and one near the Government Gardens. The sea rose much beyond its usual height, swamping the Government rice godowns and undermining the foundations of houses on the beach. The sea rose close to the ditch of the Fort, and the surf dashed with violence over the ramparts. The counter-scarp of the north-east angle gave way, and the water pours into the ditch at every rising of the surf. The bastion at the northern extremity of the Black Town wall gave way, and two guns were dismounted into the sea. The mud houses of the natives are in most places swept away, and with them also many of their wretched inhabitants. It is apprehended *many thousands* have perished. Dead bodies of men, women, and children were found lying in every direction when the storm abated."

Scarcely had the town recovered from the effects of this great storm when another occurred on 1st May 1811 doing great damage to house property.

Again, in April and May 1820 we read of two storms following each other in quick succession, during the latter of which much loss of life and property occurred. The *Courier* remarks, " The European buildings of Madras are generally by far too substantially built to be affected by any of the common warring of the elements, but on this occasion many houses have suffered severely. The number of native habitations reported to be completely destroyed and of lives lost is so great, that we forbear to name it. On Wednesday morning the roads and neighbourhood presented a dreadful scene of devastation. The whole country around Madras as far as the eye could reach was under water and many of the roads impassable. Trees were torn up by their roots, and a great part of the pillars and railing round the Esplanade were blown down. The long tank (on the Mount Road) burst in eight places threatening destruction to all the houses in the neighbourhood, particularly to those on the Mount Road between St. George's Church and the Cenotaph."

On this occasion we learn that " the whole of the sandy beach between the road and the sea had completely disappeared, and but for the large stones which had been placed as a barrier to the encroachments of the sea the road itself would have been washed away." The road is now protected by a sea-wall, built under the auspices of Colonel de Haviland, of the Madras Engineers, and it is satisfactory to add that up to the present time it has resisted the encroachments of the sea during hurricane seasons.

But for the existence of this protection it is evident, from what happened to the Fort in 1807, that the town would on many occasions have been in danger from inundation.

Notwithstanding the dearly bought experience of the native community of this city in respect of storms and floods, we find them still building their houses of mud, or sun-dried, or badly-baked and porous brick, which soon tend to natural decay. Owing

to the risks of fire, tiled roofs have very largely been substituted for thatch, but in other respects the constructive materials of the native town are generally unsubstantial.

The immediate neighbourhood of Madras is badly off for a durable building material. Laterite may be quarried within six miles of Black Town, and hard granite stone is to be had at Palaveram, ten miles distant, but the cost of carriage is heavy, and consequently the native community, as a rule, use cheaper and more fragile materials in house construction. The result is that a very large proportion of the native houses of this city are built of porous material, through the walls and basements of which the moisture of the subsoil arises by capillary attraction, causing dampness within the houses, and, it is to be feared, very often, unhealthiness of the inmates.

The city and suburbs of Madras are provided with more than 200 miles of metalled roads, and the Cooum river and the canal are crossed by numerous bridges. These roads and bridges were made, in the first place, not strictly out of Municipal or Government funds, but out of the Town Conicopillay's duties. In 1785 the bridges next to the town and that in the way to Triplicane being out of repair (*i.e.*, the bridges now known as the Wallajah and Government House Bridges), a Government consultation was held on the subject of their repair, and the following extract from Wheeler's "Madras in the Olden Time" will show what was done:—

"The bridges next the town, and that in the way to Triplicane, being both much out of repair, insomuch that if some care be not taken they will soon be so bad that they will require to be new built, it was moved to consider what means to take for putting them into some tolerable repair, since the fund which used to be appropriated to such uses, viz., the Town Conicopillay's duty, is, by the Honorable Court of Directors in their last letter, ordered to be passed to the credit of their revenues.

"There appeared to the Board only three ways of doing this—one, by an assessment on the inhabitants; the next, by a duty to be established as a fund for keeping them in a constant repair; the third, at the Company's expense. The two former of which have considerable inconveniences and difficulties attending them. An assessment would make the inhabitants very uneasy, lest, whenever it should be thought proper to undertake any new thing for the use of the place, it should be drawn into a precedent. Besides that the expense would fall on the persons immediately inhabiting here, whose residence among us is, by the necessary state of the trade and circumstances of the place, very uncertain, and new-comers would reap the benefit of it without being at any part of the charge. A duty appropriated for these, and to be levied by way of a toll, would in all probability be collected with great difficulty and would hardly answer, since the bridges are of use only in the winter season of the year, when the waters are high, and, therefore, the country people would avoid paying by passing the rivers without coming to the bridges in the other seasons. And to levy duties for repairing these bridges, without the persons who pay the same reaping any advantage thereby, as would be the case if any other method but a turnpike was made use of, would occasion much murmuring among the inhabitants, of which we find a remarkable instance in the case of the Scavenger's duty, which, though levied for their real benefit, is still looked upon as a grievance.

"Upon the whole, it was agreed that the Paymaster do disburse what is necessary to repair the Town Bridge and Triplicane Bridge, first making an estimate of the expense to be laid before the Board,

"Which resolution the Board were induced to take in consideration of the general use of the bridges to the town and the advantage of them to the Company in particular, which to all who have been here any time is very apparent, and may be proved to others by the amount of our customs, which are now very high notwithstanding our foreign trade has for several years past been almost constantly attended with disappoint-

ments and many branches of the customs thereby reduced to nothing. Yet these losses have been abundantly made up by the consumption of many other articles, to which consumption the easy access to the place and constant and certain intercourse that has been by means of the bridges kept open with the country has greatly, if not entirely, contributed."

"Agreed further to repeat our request to our Honorable Masters that they will again permit us to make use of the produce of the Town Conicopillay's duty for these and such other uses."

Subsequent to this, public lotteries were organised with the express purpose of providing the means of building bridges and making and repairing roads, and providing for the requirements of public charities. With money thus obtained the present Government House Bridge, College Bridge, Commander-in-Chief's Bridge, and Munro Bridge, and another across the Adyar (which subsequently fell down), were built. The commodious buildings of the Male and Female Military Orphan Asylums were also in part due to the proceeds of the town lotteries, while Madras owes almost entirely its fine net-work of metalled roads to the same method of raising money.

Up to the end of the eighteenth century no such thing as a metalled road existed away from the Presidency town. The completion of a road from the Fort to St. Thomas' Mount in 1795, a distance of only eight miles, is thus spoken of in the *Madras Gazette*:—

"We have great pleasure in congratulating our readers upon the completion of the grand road, which has lately been constructed towards St. Thomas' Mount.

"No part of antiquity perhaps impressed us with greater notions of the scale upon which the Roman Empire was conducted, than the description or even the present remains of their public roads; and the surprising rapidity with which communication is at this day made to the different parts of Great Britain is at once a proof of the attention which has been paid by our countrymen to this important object, and of the convenience which the public have derived from it. But the construction of the Roman roads has been admired by a great historian, more for the facility with which the legions were enabled to march from the distant provinces than for any other convenience.

"Under the consideration, therefore, of an enlarged cantonment, with the consequent increase of our depôt at the Mount, and from experience that the equipment of our armies and detachments has been delayed for want of communication through the very spot on which the present grand road is constructed, we are led to admire him who has not been restrained by the example of others from bestowing a benefit that has been necessary to the private as well as the public convenience of this settlement, and under whose auspices it is intended, we understand, to construct military roads throughout the conquered provinces of the Baramahal."

The benefactor here referred to was Lord Hobart, the Governor of Madras in 1795, and the extract above quoted is interesting as showing the commencement of those military "trunk roads" with which the Presidency has since been covered. For many years the Mount Road, or that portion of it near the Cenotaph erected in honor of Lord Cornwallis, was the famous resort of the youth and beauty and fashion of the day. Before the sea beach road was constructed, this spot was the great resort of the residents of Madras for their evening ride or drive. In the year 1798 an advertisement appeared in the *Madras Gazette* announcing that, "Henry Davison respectfully begs leave to acquaint his friends and the public that he intends running a diligence between Madras and the Mount direct, at the moderate fare of one star pagoda each, either going or returning," from which it may be inferred that the new road was then practicable for wheeled conveyances as far as St. Thomas' Mount. The Marmalong Bridge over the Adyar

river is of earlier date than the metalled road, having been built at the expense of a liberal Armenian merchant in the year 1726.

We have seen that in the earlier days of the Settlement the police duties of the town of Madras were given over to a Naick, who was allowed certain privileges and perquisites in return for his services of guarding the property of the inhabitants. But as time went on, and the town became more prosperous, the old arrangements no longer sufficed, and we find in the year 1798 the Government appointing a committee of gentlemen to superintend the affairs of the police department, and also certain officers of the establishment. The committee consisted of the following persons:—

Mr. John Chamier, } H. M.'s Justices of the Peace.
Mr. Walter Balfour, }
Mr. N. E. Kindersley, Superintendent of the Cutcherry Court.
Mr. G. Taswell, Master Attendant.
Major Allan, Town Major.

Mr. S. D. Tolton, Secretary to the Police Committee.
Mr. John Deniss, Superintendent of the Market.
Appoo Naik, Cutwal.

The first subjects taken in hand by the committee were the establishment of general and fish markets, regulations for the hire of palanquin bearers, bullock carts, and the preparation of a tariff of provisions in common consumption within the town. At the first meeting of the committee it was resolved—

"That the public market will be held at the place lately occupied by the Madras Battalion at the south-west angle of the Black Town, and that the fish market will be on the sea side at the north-east angle of Fort Saint George.

"That they provide maistry palanquin bearers for such gentlemen as may apply to them for that purpose at the Cutwal's Choultry in the Black Town.

"That the regulations respecting palanquin bearers, bullock hire, cart hire, &c., are lodged at the public office in the fort, where they may be seen on application to the Secretary.

"That printed lists of the new rates of provisions may be had at the public office.

"That if any causes of complaint should occur, the same is to be represented in the first instance to Mr. Tolton, the Secretary to the Committee of Police at the public office in Fort Saint George, who will, without loss of time, submit the same to the committee, for their consideration and decision."

It is to be regretted that the important municipal work of providing good markets, begun now nearly seventy-five years ago, should have prospered so slowly. Madras, with its large population, is still destitute of a general market worthy of the name, while there is no regular fish market except such as existed in 1798, when the people bought of the fishermen on the sea beach.

In regard to the cleansing of the town, the dirty habits of the people occasioned much trouble and anxiety to the Company's servants at quite an early period of the Settlement. Mr. Samuel Hyde, who surveyed a portion of the town in 1727, and whose report is given *in extenso* at pp. 38, 39, reported that the streets were in a most "abominable and filthy condition," arising from the "insufferable customs" of the inhabitants. The practice then appears to have been for the people to use the streets as latrines, and 150 years later there is not very much difference in the tendencies of the lower classes of the people in this respect, although, perhaps, in regard to actual offences of this kind the town has improved. For drainage it would seem to have been "a most grievous custom" for every house to have a sink-hole to receive the house water, and the

Surveyor naturally enough complains of the "intolerable stench" escaping from these holes, which in his opinion might be remedied by obliging persons to cover their sink-pits.

In the year 1799 the Mayor's Court ordered that all "owners of houses, not having cess-pools, do immediately make the same on notice being given by the Surveyors, who are directed, in all cases of refusal, to cause the said works to be done at the most reasonable rate, and all persons not paying the amount of such works are to be carried before the sitting Justices, who are also directed to enforce the same." The result of this order appears to have been that the Black Town became riddled with cess-pools for the reception of house sewage. A few years later the town became markedly unhealthy, and a correspondent of the *Madras Courier* in 1805 attributed the increase of disease to the cess-pools. In a series of exceedingly well written and learned articles on public health the correspondent observes:—

"It has been noticed by some intelligent natives that the Black Town of late years has not been so healthy as formerly. May not this be owing in a considerable degree to the cess-pools lately added to the respective houses? In these every possible species of filth are collected, decomposed, new compounds formed, and volumes of contaminated vapor poured into the atmosphere, whereas, before these pools were established, these impregnated waters were thrown into the streets, where the immediate action of the earth, the sun, and air caused an almost instantaneous decomposition. Their principles were either absorbed or dispersed before new compounds had time to form, and the effects were consequently harmless. The operation of these pools is perpetual. The old practice was at most only temporary. There can, therefore, be little hesitation in ascribing the present insalubrity of the town, in a great degree, to the adoption of the unwise method of perpetuating filth by unhealthy means."

In ordering the construction of cess-pools in houses, the local authorities were acting in accordance with the sanitary light of the day, for in all European towns at that period the same system was adopted. The Dutch, in their occupation of settlements in India, appear to have introduced the cess-pool, and their mode of collecting house sewage was peculiar. A large brick cistern, without masonry floor, was built for each house in the public street, and roofed in. With this cistern the house drain communicated, so that the liquid filth flowed in, and gradually sunk into the soil, leaving only the solid filth behind, which had to be removed occasionally. Cisterns of this description are to be found at the present day in Negapatam and Trichinopoly.

The construction of sewers for the town of Madras was a work of later date, and the position of the main drain, which empties into the sea near the north-east angle of the fort, was apparently determined by the diversion of the Northern river from its old bed to the one it now occupies. Formerly this portion of the river ran through what is now the centre of the fort, and the road through Popham's Broadway was formerly a channel for the discharge of surface water into the river. The old natural lines of drainage appear to have been taken advantage of, so far as was practicable, but the turning of the river to the southward necessitated a fresh opening to the sea as a drainage outlet for Black Town.

It is hardly necessary to add that immense sums of money have been spent with very doubtful advantage in the construction of masonry drains, open and closed. The waste of public funds in drainage has arisen in two ways: 1st from defective knowledge of the principles of sewerage, and the consequent waste in faulty designs and execution; and, secondly, in attempting to make provision for the discharge of the, often, enormous rainfall by means of underground, instead of open channels. The evil consequences arising out of these errors of the past will have to be removed by a present or future generation, and the systematic drainage of the town stands out as a work of urgent need in relation to the future prosperity and health of the inhabitants.

From an early date Madras employed a "scavenger," who contracted to keep the town clear of solid filth, and who was paid out of funds raised on assessment of the houses. The work appears to have been but indifferently performed even when the scavengers' duties were limited to what was then termed the Black Town.

The following notice, issued in the year 1795, will show that however imperfectly the conservancy of the town may have been in early days, efforts were then being made to supply metalled roads, bridges, drains, wells, and other important requirements of a civilized community.

"*Collector's and Surveyor's Notice.*"

"Notice is hereby given that sealed proposals will be received at the Surveyor's office in Stringer's Street from all persons willing to contract for the making of drains, repairing of wells, and building of bridges in the town of Madraspatnam at the rate of —— per cubic foot, to be laid in chunam."

"Proposals also will be received from all persons willing to contract for mending and repairing the highways within the said town, at the rate of —— per square of ten feet.

"Proposals likewise will be received from all persons to contract for the supply of carts with bullocks or buffaloes, being for the purpose of cleansing the said town, and the contractor will be entitled to the quantity of manure to be removed."

The cleansing of the town was apparently at first managed by giving the scavenger authority to collect a house-tax for the purpose, but towards the end of the eighteenth century the Mayor's Court ordered a regular assessment of five per cent. on the annual value of all houses and lands, for charges of this nature and other municipal purposes.

The municipal government of the city of Madras has from time to time been a subject of legislation. The earliest records bearing on the history of the Municipality will be found in Wheeler's "Madras in the Olden Time," quoted at p. 30. From this account it is evident that some form of municipal government was introduced in the year 1688, but the original charter of incorporation of the Mayor's Court is not to be found in the Government Consultation books of 1688, so that it is not practicable to state what the exact powers of that Court were.

Mr. Broughton in his "Code of Civil Procedure" remarks "that Mayor's Courts were established after the award of Lord Godolphin and the surrender of the charters of the Governor and Company of Merchants in London trading to the East Indies, which surrender was accepted by Queen Anne on the 7th of May 1709," but the date is a mistake as regards the original Mayor's Court in Madras, which was originally constituted as far back as 1688, but which Court, however, would appear to have been instituted more for municipal government than for strictly legal objects.

The first charter after that date establishing Courts of Judicature in the Presidency towns was dated 24th September 1726 (13 Geo. I.) The preamble of the charter recites that there was a great want in Madraspatnam and Fort Saint George on the coast of Coromandel * * * of a proper and competent power and authority for the more speedy and effectual administering of justice in civil causes and for the trying and punishing of capital and other criminal offences and misdemeanours committed within the places and districts aforesaid" and the establishment of a Mayor and Aldermen at Madraspatnam who were thereby constituted a Court of Record by the name of the Mayor's Court at Madraspatnam, &c., "to try, hear, and determine all civil suits, actions, and pleas between party and party that shall or may arise and happen."

This charter was superseded by the charter granted to the Company in 1753 (26 Geo. II.) in which the Mayor and Aldermen were also constituted a Court of Record, but

not empowered to determine suits or actions between the native inhabitants "unless both parties shall by consent submit the same to the determination of the said Mayor's Court."

These Mayors' Courts were in existence at the several Presidency towns for many years. The new Mayor in each year was elected by the retiring Mayor and Aldermen, who choose two candidates for the final selection of the Governor in Council. Neither Mayor nor Aldermen, as a rule, were possessed of legal knowledge or qualifications, and Broughton remarks, "they were in the habit of taking Counsel's opinion to guide them in the determination of suits," and the results being generally unsatisfactory both to suitors and the officers of the Courts, the Mayors' Courts were ultimately superseded by the Recorder's Court (1798) and the Supreme Court of Judicature in 1801.

The Act of Parliament (Cap. 52 Geo. III.) 1793 contains clauses making provision for the good order "and government of the towns of Calcutta, Madras, and Bombay." Clause 151 of this Act provides for the appointment of Justices of the Peace, while Clause 158 empowers the Justices of the Peace assembled at general or quarter Sessions "to appoint scavengers for cleansing the streets of the said towns or factories of Calcutta, Madras, and Bombay respectively, and to nominate and appoint such persons as they shall think fit in that behalf, and also to order the watching and repairing of the streets therein, as they respectively shall judge to be necessary, and for the purpose of defraying the expenses thereof, from time to time to make an equal assessment or assessments on the owners or occupiers of houses, buildings, and grounds in the said towns or factories respectively according to the true and real annual value thereof, so that the whole of such assessment or assessments shall not exceed in any one year the proportion of *one-twentieth* part of the gross annual value thereof respectively, unless any higher rate of assessment shall in the judgment of * * the Governor in Council of the said respective Presidencies become essentially necessary for the cleansing, watching, or repairing thereof, in which case the said * * Governor in Council shall or may on any such urgent occasion, by order in Council, authorize a further assessment, not exceeding in any one year the half part of the amount of the ordinary annual assessment herein before limited."

The Act further provides for the collection of the assessment and for licensing the sale of spirituous liquors within the Presidency towns.

In the year 1836 on the 7th November an Act (No. XXVIII. of 1836) was passed by the Right Honorable the Governor-General in Council, enacting that "no assessment made by the Justices of the Peace for the Presidency of Fort Saint George, under the authority of Act of Parliament of the 33 Geo. III., c. 52, shall be levied until the same shall have been approved by the Governor in Council of Fort Saint George."

Another clause also enacts "that it shall be lawful for the said Governor in Council of Fort Saint George by an order in Council to exempt any district, or portion of a district, from payment of any such assessment."

In 1841 "*An Act for amending the Law with respect to rates for municipal purposes within the town of Madras*" was passed by the Governor-General of India in Council. This Act specially provides for an enlarged sphere of local self-government, and authorises an arrangement by which the rate-payers of particular sections of the town might be entrusted "with the assessment, collections, and management of the rates of such division."

These several Acts continued in force until the year 1856, when "*An Act for the conservancy and improvement of the towns of Calcutta, Madras, and Bombay*" * * superseded that portion of the existing regulations included in a "rule, ordinance, and regulation" entitled "A Regulation for the cleansing of the town of Madras." During all these years, so far as I can ascertain, the annual assessment on houses and lands in the town

of Madras did not exceed five per cent. The municipal income under the management of the Justices of the Sessions averaged Rupees 1,00,000 yearly. About 20 justices had the control of municipal affairs, meeting once every three months for the dispatch of business. When the Justices handed over to the Municipal Commissioners, appointed under Act XIV. of 1856, the executive charge of the town, there was a balance of Rupees 2,60,000 of municipal funds unexpended.

The Municipal Act of 1856 gave no new taxing powers to the Municipality, but this was remedied in the revised Act IX. of 1865, when three honorary members were appointed to aid the three paid Commissioners, and powers were given to raise the assessment on houses, buildings, and lands to ten per cent., and to impose a tax or license on carriages and animals and on trades and professions, and to raise tolls on carriages, carts, and animals entering the municipal limits.

In 1867 the management of the affairs of the town underwent another change. In this year a new Act was introduced (Act IX. of 1867). The constitution of the Commission was changed. Some of the old Commissioners became the paid servants of the Municipality, while the administration now devolved on a paid President and 32 honorary Commissioners, as representatives of the rate-payers, all being selected and approved by the Governor in Council.

This Act was further modified by Act No. V. of 1871.

In all these changes the tendency has been to throw more and more upon the local community burdens connected with the growth and development of the town. The latest modifications of the Municipal Act, in 1871, have made the municipal authorities responsible for the expenses of certain hospitals, charges for vaccine establishments and primary schools, while the funds have been relieved to a certain extent, by debiting the charges of the police establishment (formerly paid by the Municipality) to the general Police charges of the Presidency.

In the sixteen years of municipal administration since 1856, the income has grown from about one lakh of rupees (£10,000) to five lakhs (£50,000). The present income is small in proportion to the municipal receipts of Bombay and Calcutta, but the development of municipal resources has been progressive, and must doubtless reach a higher figure before the Commissioners will be in a position to complete many works of utility necessary for the public good.

A very important instalment of such works has just been completed with the aid of borrowed capital. Madras has now a pure water-supply, and when the distribution works have been extended, so as to bring the water within easy reach of all classes, the boon will be of the greatest value. The town has yet to be drained and cleansed on right principles.

In relation to other cities in India, the inhabitants of Madras are not heavily taxed for municipal expenses. In Calcutta and its suburbs the average rate of taxation for each individual of the population is about 5½ rupees ; in Madras the municipal taxes do not average more than 1¼ rupees per head.

The "historical sketch" of Madras would be incomplete without some account of the condition of the actual laboring classes, by whose thews and sinews the town has grown into its present shape.

Up to nearly the close of the present century it is not too much to say that "the working man" in this, as in all other parts of India, was simply a slave, and that although a cooly laborer has now his civil rights secured to him as firmly as are those of any ruler in the land, these rights are entirely the creation of British administration and law.

When Buchanan travelled from Madras to Mysore in the year 1800 he noticed that the great section of the community known as the *Punchum Bundum*, in which are

included the Pariahs, the Pullans, Chucklers, and Toties, were the most "hardy and laborious people of the country," and that the greater part of them were slaves. "So sensible of their value was Hyder," he remarks, "that in his incursions it was these people chiefly whom he endeavoured to carry away. He settled them in many districts as farmers, and would not suffer them to be called by their proper name, which is considered opprobrious, but ordered that they should be called cultivators."

Slavery was evidently the normal condition of the working classes in the south of India prior to British rule, and to this day the condition of the Pullars in Tanjore and Trichinopoly, and of the Chermars in Malabar, is one bordering closely on serfdom.

Slavery was not confined to the agricultural districts, in which the people were bought and sold with the soil, but there was a traffic in foreign slaves for the households of Rájahs and wealthy men, and the people of India in the neighbourhood of large trading ports were bought up by speculators, especially in seasons of dearth and famine, for exportation to the Straits, Sumatra, Mauritius, and Dutch settlements in the east.

In the year 1794 the Nàwab of the Carnatic presented Hyder Ally with forty Abyssinian slaves, amongst other gifts, and the correspondent of the *Madras Courier* remarks :—"The princely gifts were all equally sumptuous and elegant, and valued at not less than 50,000 pagodas."

The exportation of slaves from Madras had been a source of trouble to the Government at an early date, for in 1683 we find the following minutes of consultation on the subject :—

"Monday, 18th September 1683.—There being great numbers of slaves yearly exported from this place, to the great grievance of many persons whose children are very commonly privately stolen away from them by those who are constant traders in this way, the Agent and Council considering the scandal that might accrue to the Government, and the great loss that many parents may undergo by such actions, have ordered that no more slaves be sent off the shore again."

"Monday, 13th November 1683.—An order in English, Portuguese, Gentoo, and Malabar, for the preventing the transportation of this country people by sea and making them slaves in other countries, was read and passed and ordered to be hung up in four public places of the town. The contents are as followeth :—

"Whereas formerly there hath been an ill-custom in this place of shipping off this country people and making them slaves in other strange countries, we, therefore, the present Governor and Council of Fort Saint George, have taken the same into our serious consideration, and do hereby order that, for the future, no such thing be done by any person whatsoever resident in this place. And we do hereby, also, strictly command all our officers by the water side, whether they be English, Portuguese, or Gentoos, to do their utmost endeavours to prevent the same, or else suffer such punishment, either in body or goods, as we shall think fit to inflict upon them. And if any person, being an inhabitant of this town of Madraspatnam shall hereafter presume clandestinely to do anything contrary to this our order, by shipping such slaves of this country, and it be proved against him, he shall pay for every slave so shipped off or sent away fifty pagodas, to be recovered of him in the Choultry of Madraspatnam ; one-third for the use of the Honorable East India Company, one-third to the poor, and one-third to the informer."

In the great famine year of 1687 the slave traffic had assumed such formidable dimensions that the Government, despairing of stopping it, determined to share in the profits accruing from it, if we may judge from the annexed extract :—

"Monday, 1st August 1687.—The trade in slaves growing great from this port, by reason of the great plenty of poor, by the sore famine and their cheapness, it is ordered for the future that each slave sent off this shore pay one pagoda custom to the Right

Honorable Company, and that the Justices do receive no more for the usual fee for registering and passport than two fanams a head till the Council shall think fit to alter it as formerly."

A month later, on the 29th September 1687, we find the Council doing a stroke of business on their own account in slaves, not, however, for export, but home use.

The Massulah boatmen would appear to have been a troublesome class then as now, and it occurred to the Council that it would be best to employ their own slaves in this business. Accordingly the minutes of consultation proceed to relate :—"We do now order that Mr. Fraser (who being Land Customer has the best opportunity for it) do buy forty young sound slaves for the Right Honorable Company, and dispose them to the several Mussulaes, two or three in each, in charge of the chief man of the boat, to be fed and taught by them, and to encourage their care therein, it is ordered a short red broad-cloth coat be given to each chief man, and that the Right Honorable Company's mark be embroidered with silk on their backs, with the number of their rank and the boat, which are also to be so numbered, whereby we shall have them at better command, our business go more currently on, and easier thereby discover their thieveries."

The exportation of slaves was evidently too profitable a business to be suddenly curtailed or brought under regulation, for in the following year the subject of the control of the traffic came up again for discussion, and on the 2nd February 1688 the following minute appears :—

"In consideration of the several inconveniences that have happened by the exportation of children stolen from their parents, to prevent which for the future it is ordered that no slaves shall be shipped off or transported except such as are first examined by the Justices of the Choultry, and their several names registered in a book for that purpose, for which the Justices are to receive two fanams for each slave, and whosoever shall be convicted of stealing people are to pay for the first fault five pagodas, and for the next to lose their ears in the pillory."

The export slave traffic had become so open and scandalous in its nature, many children of the Moors having been kidnapped and shipped off, that its enormities seem to have reached the ears of the Mogul, and to have called forth a remonstrance. The facilities for the export of slaves from Madras developed a class of crimps, who made a living by stealing children in the rural districts for sale as slaves. On the 14th May 1688 the following consultation is entered in the books :—

"The custom, by the exportation of slaves here, being now of little advantage to the Right Honorable Company by their scarcity, and it having brought upon us great complaints and troubles from the country Government, for the loss of their children and servants spirited and stolen from them, which being likely to increase by the new Government of the Moguls, who are very averse and prohibit all such trade in his dominions, and has lately expressed his displeasure therein against the Dutch for their exporting of slaves for Metchlepatam (Masulipatam). To prevent which prejudice and mischief for the future, and we having received a late letter from the Seer Lascar about it, it is agreed and ordered that, after the 20th instant, no person inhabitant of this place, either Christian or other, do directly or indirectly buy or transport slaves from this place or any adjacent port (whereby the Government may be any ways troubled or prejudiced) upon the penalty of fifty pagodas for each slave bought and transported against this our order. But in consideration that several persons in town have formerly bought slaves, which still remain by them, by reason of their sickness or want of opportunity to transport them, it is agreed that they be permitted to ship off such slaves, provided they give a list of them to the Justices of the Choultry, and produce them publicly there to be duly examined and registered; and to prevent any demands upon them hereafter, the Justices are ordered to proclaim the same by beat of drum, that no person may pre-

tend ignorance thereof, and that all may come and make their demands for children and slaves stolen, and, upon due proof, they be delivered to them free of charge."

Notwithstanding all these orders and proclamations the export of slaves from Madras was not suppressed until the crusade against slavery arose in Britain about the end of the eighteenth century.

Although the British settlements in India eventually succeeded in putting down the traffic, they had many difficulties to contend against, not the least of which was the persistence in the trade by the Dutch, French, and Portuguese, whose settlements along the coast continued to be used for the exportation of slaves long after the practice had fallen into abeyance in British ports. But while the exportation of slaves was, as shown in the above extracts, a frequent subject of discussion in the early days of Madras, there is no record of any attempt on the part of Government to deal with the domestic institution of slavery. It was simply the common practice of the country, recognized alike by Hindu and Mahomedan law, that human beings could, under certain circumstances, be bought and sold, or that free men or women might voluntarily sell themselves for a term, or for life, or that the great body of the lower castes should be doomed to perpetual servitude. The number of persons in Madras of the castes which were formerly servile is now about 69,145. The present generation has probably no knowledge of the fact that its forefathers were hereditary bondmen, and that themselves have become free in virtue of their claim to be British subjects.

While slavery amongst them, in the Presidency town at least, has been for many years extinct, it cannot be said that their social condition has been materially improved by freedom. They have been permitted to house themselves in civilized towns and live after the manner of savages, and as yet the schoolmaster has had but little influence on the mass of the lower castes in their moral and physical elevation. One result of the present Census must be to show the necessity of primary schools suitable for that large section of the community, regarded by Hindus and Mahomedans alike as out-caste. Much good work has already been accomplished by the several Christian Missions in the education and advancement of the non-Aryan races of Southern India, but these classes of the people have not yet been permitted to share in the public funds devoted to educational purposes, in the proportion which, as the great laboring and producing community of the country, they may fairly lay claim to.

In regard to institutions for the relief of the sick and infirm, the town of Madras has of late years been well supplied. Up to the year 1798, the only hospitals for the relief of the sick were the Naval and Military General Hospitals occupying the buildings now in use as the Gun Carriage Factory. These hospitals were intended for the use of the King's and Company's troops and sailors; but in that year, by the exertions of Mr. John Underwood, one of the surgeons of the Madras Establishment, a Native Infirmary was founded. The Government Notification which follows explains the necessity of the measure, and the objects contemplated:—

"The distressed situation to which many poor native servants and others are reduced from want of medical and surgical aid must be obvious to every one, and which often renders them useless to their families and a burden to society.

"It is, therefore, proposed to establish an hospital and dispensary for the relief of native poor, by voluntary subscriptions, as was effected at Calcutta in the year 1794, and which has been attended with the most happy effect.

"Government having been pleased to allow a spot of ground, the building will be commenced as soon as possible and so constructed as to accommodate the different castes of natives—men, women, and children—who will be attended by assistants and servants of the same caste.

"The very great utility of such an institution will, it is hoped, induce every description of inhabitant to give it all the assistance in their power, so as to establish a fund for its support.

"The regulations for the conduct of the hospital to be performed, and its future management superintended, by a committee to be chosen from the subscribers." (December 22nd, 1798.)

Up to the 16th August 1800, a sum of Pagodas 4,405 had been collected from the native public, and by the end of the year 1809 the balance at credit had risen to Pagodas 15,530. In this year, after due deliberation, it was determined to amalgamate the Native Infirmary with the Monegar Choultry, an institution founded for the purpose "of affording accommodation and subsistence to such as from age and infirmity and possessing no certain means of maintaining themselves are unable to earn a livelihood, and who without such a provision would be constrained to supplicate charity for subsistence." The combined institution has continued its career of usefulness up to the present time; and, although not so well supported by the native public as it deserves, it has done real good in relieving the sick and infirm for upwards of three-quarters of a century. Of later date are the Civil Departments of the General Hospital, and the Dispensaries or Hospitals of Triplicane and Vepery, and the special Institutions for ophthalmic disease and the infirmities of women and children. Nor must we omit to note the provision for the care and treatment of lepers in connexion with the Native Infirmary, or the Medical Mission of the Free Church of Scotland, which has been very successful in combating native prejudices against European methods of treating disease.

NOTES

ON THE

RESULTS OF THE CENSUS OF THE CITY OF MADRAS

In 1871.

INTRODUCTION.

THE City of Madras, which occupies an area of nearly 27 square miles, is situated on the Coramandel Coast, in latitude 13° 5′ N. and longitude 80° 20′ E. The area embraces a strip of the coast line about seven miles in length by from three to four miles in breadth. The township is made up of 36 distinct villages, and, for purposes of municipal administration, there are eight municipal divisions which are sub-divided into 17 wards and the wards again are sub-divided into 59 sections, as particularized in the margin.

Divisions.	No. of Wards.	No. of Sections.	No. of Villages.
1st Division	2	5	5
2nd do.	3	12	4
3rd do.	2	11	2
4th do.	1	2	3
5th do.	2	8	7
6th do.	2	3	4
7th do.	3	11	5
8th do.	2	7	6
Total	17	59	36

The population of this wide area is very unequally distributed. In point of fact, Madras is made up of three or four rather densely populated towns, and numerous agricultural villages. The largest of these towns includes the old "Black Town" and Royapoorum; another almost distinct town is Triplicane and Chintadrepett, while Vepery, New Town, Pursewalkum, and Choolay may be said to constitute a third town.

The whole area is very flat, and scarcely raised above the sea level. The land rises slightly as the distance from the sea-shore increases, but in no part of the municipal limits is the elevation more than 24 feet above the sea, while in many thickly populated neighbourhoods, the levels are so low as to offer serious obstacles to drainage.

The mean rainfall over the town area is nearly 48 inches in the year. This average has been considerably exceeded in the years 1870, 1871, and 1872. The chief out-lets for the discharge of excessive rainfall are the Cooum river, the main drain of Black Town, and two minor channels between the Cooum and St. Thomé. The heaviest rainfall of Madras usually occurs during the north-east monsoon; as much as 18 inches of rain have been known to fall within 24 hours. The locality of the town is liable to prolonged periods of drought, as well as to heavy floods.

The climate of Madras is, on the whole, favorable to the health of the native inhabitants. The temperature is high all the year round, but there are fewer sudden alternations of heat and cold than in most places in India. The death-rate usually increases during the cold and rainy seasons, and is at its minimum during the dry, hot months of April, May, and June. The population is liable to periodical visitations of cholera and small-pox, while fevers and bowel complaints are causes of mortality, more or less, in every year. Elephantiasis and leprosy are endemic diseases on the coast line, and the former is generally seen in the form known as "Cochin" or "Elephant leg."

The following table shows the mean monthly meteorological conditions prevailing in Madras :—

Average Meteorological Results (for 20 years) of the Town of Madras.

—	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Average of the year.
Reduced atmospheric pressure..	29·997	29·969	29·903	29·824	29·73	29·698	29·714	29·756	29·779	29·846	29·932	29·986	29·839
Temperature of air	75·1	76·4	79·3	82·5	84·5	84·8	83·4	82·5	82·2	79·7	77·1	75·2	80·2
Do. of evaporation ...	69·4	70·5	73·3	76·9	77 4	76·0	75·5	75·6	75·7	75·4	72·1	70·2	74·0
Percentage of humidity ...	75	75	76	78	73	67	70	73	75	82	79	79	75
Greatest solar heat *in vacuo* ...	134·5	136·6	138·3	142·0	144·7	140·5	136·3	138·6	137·2	135·3	130·7	132·9	137·3
Do. do. freely exposed...	99·5	102·8	104·1	108·1	113·1	110·2	106·5	106·3	105·5	105·5	99·7	99·8	105·01
Maximum in shade	82·5	84·05	86·3	89·3	91·8	93·2	91·1	89·9	88·9	85·3	82 6	81·4	87·19
Minimum in do.	67·6	68·1	72·2	76 5	78·8	78·7	77·7	76·9	75·8	74·6	71·9	69·5	74·02
Do. on grass	62·8	63·8	67·5	74·1	78·7	78·4	76·3	74·7	74·4	72·5	69·0	65·7	71·5
Rainfall in inches	0·60	0 22	0·49	0·68	2·26	1·65	3·46	4·38	4·58	10 9	12·9	5·42	47·54
General direction of wind ...	N E by E	E by S	S E by S	S by E	S S W	SW	SW	SW	SW by S	S E by E	N N E	N E by N	S by E
Daily velocity of wind in miles.	155	135	148	188	230	236	206	188	162	125	167	180	176
Percentage of clear sky ...	64	75	75	70	57	85	25	29	35	42	43	48	50
Do. of ozone	44	44	38	42	.49	36	44	39	40	40	45	43	42

The tabulation of the Census results has been arranged in accordance with existing municipal divisions. It would have been well to have grouped the population of each of the 36 villages of which the town is composed, so as to meet the requirements of the Government of India, but this could not be conveniently done. The late Mr. Gover, however, made an approximate estimate of each village population, which is practically, though not absolutely, accurate.

This estimate is given below :—

Division.	Villages.	Population.	Percentage to the gross population.
1	Tondiarpettah	35,240	8·9
	Washerman's Pettah	6,409	1·6
	Monegar Choultry...	426	0·2
	Royapooram	11,089	2·7
	Cassimode	12,383	3·1
	Total ...	65,547	16·5
2	Peddoo Naick's Pettah	65,629	16·6
	Big Parcherry	5,179	1·8
	John Pereira's	2,930	0·7
	Fort St. George	1,588	0·4
	Total ...	75,326	19·0
3	Moothealpettah	32,062	8·2
	Uttapauliam	18,895	4·7
	Total ...	50,957	12·9
4	Gunpowder Mills	641	0·2
	Perambore	5,650	1·5
	Veysarapaudy	3,500	0·8
	Total ...	9,791	2·5
5	Choolay	15,000	3·8
	Pursewalkum	19,006	4 8
	Pereamoot } New Town }	11,275	2·8
	Vepery	4,500	1·2
	Poodoopettah	3,774	0·9
5—*Contd.*	Egmore	4,392	1·2
	Comaleeswaram	7,544	1·8
	Total ...	65,491	16·5
6	Kilpauk	5,222	1·4
	Chetput	2,611	0·6
	Nungumbaukum	7,704	1·9
	Mackay's Garden	3,853	0·9
	Total ...	19,390	4·8
7	Poodoopaukum	6,087	1·5
	Chintadripettah	15,120	3·8
	Narasingapooram	3,046	0·7
	Triplicane	33,258	8·3
	Teroovateswarampettah	12,057	3·1
	Total ...	69,568	17·4
8	St. Thomé	20,575	5·2
	Alwarpettah	1,163	0·2
	Royapettah	5,255	1·3
	Meersaib's Pettah	2,050	0·5
	Kistnampett	5,193	1·3
	Tenampettah	7,246	1·9
	Total ..	41,482	10·4
	Grand Total ...	397,552	100

NOTE.—The population shown for each village in the above table includes the houseless poor also (which is separately exhibited in the other tables printed in this report and in the annexed general returns.)

The Census tables are arranged under nine principal divisions, viz., those relating to—

1.—Houses.
2.—Sex.
3.—Age.
4.—Religion.
5.—Caste.
6.—Occupation.
7.—Infirmity.
8.—Education.
9.—Area.

In each set of tables (with the exception of those for Infirmity and Education) there is a statement showing the particulars for each section and ward of the Municipality. The tables are 31* in number, and the subject matter of each table is specified below :—

HOUSES.	No. 1.	I.	—Statement showing the number of *houses* and the *population* with the average number of persons to each house in each *section* of the Madras Municipality.
POPULATION.	„ 2.	II.	—Statement showing the particulars of the *population* of each *section* of the Madras Municipality.
SEX.	„ 3.	II. *a.*	—Statement showing the proportion of female population to the male of each nationality in each *division* of the Madras Municipality.
AGE.	„ 4.	III.	—Statement showing the population arranged according to *age* and *sex* in each *section* of the Madras Municipality.
	„ 5.	III. *a.*	—Statement showing the population arranged according to *age* and the proportional number of males and females in each *ward* of the Madras Municipality.
	„ 6.	III. *b.*	—Statement showing the population arranged according to *age* and *sex* with the proportion of increase or decrease in the female population compared with the male in each *division* of the Madras Municipality.
	„ 7.	III. *c.*	—Statement showing the percentage of population arranged according to *the several periods of life and sex* to the total population in each *division* of the Madras Municipality.
	„ 8.	III. *d.*	—Statement showing the (male and female population) arranged according to *age* with the percentage of each to the total population, *the proportion of females to* 100 *males, &c.,* in the Madras Municipality.
RELIGION.	„ 9.	IV.	—Statement showing the population according to *religion* in each *section* of the Madras Municipality.
	„ 10.	IV. *a.*	—Statement showing the population arranged according to *religion* in each *division* of the Madras Municipality.
		IV. *b.*	—Statement showing the population classified according to *religion* in each *division* of the Madras Municipality with the percentage of population under each sect to the gross population and to that of each nationality.
	„ 11.	IV. *c.*	—Statement showing the population arranged according to *religion* and *age* in the Madras Municipality.
	„ 12.	IV. *d.*	—Statement showing the population arranged according to *religion* and *caste* with the percentage of the population in the former to that in the latter in the Madras Municipality.
CASTE.	„ 13.	V.	—Statement showing the population arranged according to *caste* in each *section* of the Madras Municipality.

* NOTE.—The total number of the general returns is 32 and not 31. By mistake the returns IVa. and IVb., relating to religion, are both numbered 10 instead of 10, and 11 respectively.

CASTE. No. 14. V. *a.*—Statement showing the population arranged according to *caste* and *sex* in each *ward* of the Madras Municipality.

„ 15. V. *b.*—Statement showing the population arranged according to *caste* and *sex* in each *division* of the Madras Municipality.

„ 16. V. *c.*—Statement showing the population arranged according to *caste* with the percentage of population in each caste to the total population in each *division* of the Madras Municipality.

„ 17. V. *d.*—Statement showing the population arranged according to *caste* and *age* in the Madras Municipality.

„ 18. V. *e.*—Alphabetical list of *Hindu castes* as found in the original schedules with the population as censused under each item.

„ 19. V. *f.*—Classified list of *Hindu caste and nationalities* of the Madras Municipality.

OCCUPATION. „ 20. VI. —Statement showing the population arranged according to *occupation* in each *section* of the Madras Municipality.

„ 21. VI. *a.*—Statement showing the number of *male* population arranged according to *occupation* with percentage of the same to the total population in each *division* of the Madras Municipality.

„ 22. VI. *b.*—Statement showing the number of persons in each class of *occupation* of each *caste* with the percentage of the former to the latter in the Madras Municipality.

„ 23. VI. *c.*—Statement showing the population in each class of *occupation* arranged according to *age* in the Madras Municipality.

„ 24. VI. *d.*—Classified list of *occupations* with the number of persons employed in the Madras Municipality.

INFIRMITIES. „ 25. VII. —Statement showing the particulars of *infirmities* arranged according to *sex* with percentages in each *division* of the Madras Municipality.

„ 26. VII. *a.*—Statement showing the particulars of the *infirmities* arranged according to *caste* in each *division* of the Madras Municipality.

„ 27. VII. *b.*—Statement showing the particulars of the *infirmities* arranged according to *sex* and *age* in the Madras Municipality.

EDUCATION. „ 28. VIII. —Statement showing the number of persons *able to read and write* with the percentage of the same to the gross population arranged according to *caste* in each *division* of the Madras Municipality.

„ 29. VIII. *a.*—Statement showing the number of persons *able to read and write* arranged according to *age* in each *division* of the Madras Municipality.

„ 30. VIII. *b.*—Statement showing the number of persons *able to read and write* arranged according to *occupation* in each *division* of the Madras Municipality.

AREA. „ 31. IX. —Statement showing the *area* of each village in each *section* of the Madras Municipality.

HOUSES.

TABLE I.

This statement shows the particulars of houses with the population in the several descriptions of houses, viz. :—

TERRACED, TILED, AND THATCHED,

and the average number of persons to each house in each section of the Municipality. From this return it will be seen that the number of houses existing on the 14th November 1871 was 51,741, and these were scattered over the several municipal divisions in the proportions noted in the subjoined abstract :—

Divisions.	Total No. of Houses	No. of Houses.					
		Terraced.		Tiled.		Thatched.	
		No. of Houses.	Percentage to the Total No. of Houses.	No. of Houses.	Percentage to the Total No. of Houses.	No. of Houses.	Percentage to the Total No. of Houses.
1st Division	10,912	307	2·8	5,547	50·8	5,058	46·4
2nd do.	7,493	2,096	27.9	5,003	66·9	394	5·2
3rd do.	5,762	1,442	25·1	3,912	67 8	408	7·1
4th do.	1,492	65	4 4	964	64·6	463	31·0
5th do.	7,533	552	7·3	5,771	76 6	1,210	16·1
6th do.	2,843	212	7·5	1,513	53·2	1,118	39·3
7th do.	9,537	676	7·1	8,263	86·6	598	6·3
8th do.	6,169	235	3·8	4,431	71 8	1,503	24·4
Total ...	51,741	5,585	10·8	35,404	68 4	10,752	20·8

A "terraced" house may be of one, two, or more stories. In this form of house the roof is flat and mainly built of brick-work. Nearly all the substantial houses constructed of brick and mortar are of this description, and the terraced flat roof has been found on the whole more suitable for a country in which hurricanes prevail, than any other. Of the whole number of houses, 5,585, or somewhat above ten per cent. of the whole, are classified as "terraced." Many of the houses of the native merchants and dealers are double-storied, but the single-storied terraced house is perhaps the most common. From the marginal table it will be seen that there were 2,276 two-storied and 82 three-storied buildings. The largest proportion of terraced houses is found in the 2nd and 3rd municipal divisions, the proportion being 27·9 per cent. in the former and 25·1 per cent. in the latter. In the 5th, 6th, and 7th divisions a little more than seven per cent. of the houses are "terraced," while in the 1st division only 2·8 per cent., and in the 8th division 3·8 per cent. of the houses are of this description. For practical purposes it may be concluded that a division of the town which has a large proportion of "terraced" houses is wealthy, and important to the Municipality in a tax-paying point of view.

Divisions.	No. of single floor houses.	Two floor houses.	More than two floors.	Total.
1st Division.	*10,875	35	2	10,912
2nd do.	6,572	916	5	7,493
3rd do.	5,024	690	48	5,762
4th do. ...	1,489	3	.	1,492
5th do. ...	7,414	117	2	7,533
6th do. ..	2,732	100	11	2,843
7th do. .	9,210	319	8	9,537
8th do. ...	6,067	96	6	6,169
Total ...	49,383	2,276	82	51,741

The total number of "tiled" houses was 35,404, or *sixty-eight* per cent. of the whole. They vary much in size and character. Some are substantially built of brick and mortar, others of sun-dried brick, or brick in mud, or simply of hardened clay walls. Tiling is largely used in densely populated quarters, on account of the danger from fire. "Tiled" houses are usually single-storied buildings.

In the seventh division of the town there are 8,263 tiled houses and the proportion of tiled to other buildings is 86·6 per cent. This division includes Poodoopaukum, Chintadripett, Narasingapuram, Triplicane and Teroovetesvaran Pettah.

In other divisions the tiled houses vary from 50·8 per cent. (in the first division) to 76·6 per cent. (in the fifth). A "tiled" house may be the usual enclosed square of a native house, or a mere four-walled, single-roomed, hut.

The "thatched" houses are for the most part temporary buildings, put up by the lower classes of the people on sites let out as hutting grounds. For the privilege of erecting huts, the tenants pay a ground rent of from 2 to 6 annas a month, according to the space occupied. At the date of the Census there were 10,752 huts or houses of this description, but in regard to this class of house, and also of the inferior tiled buildings, sudden fluctuations often occur. The heavy rains of the last monsoon season destroyed upwards of 1,000 houses of the tiled and thatched classes. Such houses are easily replaced, and their occasional destruction by fire, flood, and tempest, owing to the mode of construction and materials used, is merely a question of time.

For tropical climates there can be no doubt that thatched roofs have some advantages. They keep the interior of the houses cooler, and at an even temperature, and on this account are preferred by natives, but the materials used for thatching, either rice straw or palm leaves, soon decay, are easily combustible, and are altogether unsuited for use in towns where buildings are crowded upon limited areas. One-half of the thatched buildings in Madras (5,058) are located in the first municipal division, and are largely tenanted by the fishing population of Tondiarpett, Cassemode, and Royapoorum. The Oddars or tank-diggers, a migratory class of laborers, usually live in conical thatched huts, exactly of the pattern of a bee-hive.

All houses of a less annual value than fourteen rupees escape municipal taxation.

The average number of inhabitants per house for the whole of Madras is nearly eight. But, as might be expected, the terraced roofed houses, being the largest and most substantial, have the largest proportion of occupants. Thus the terraced houses have an average of nine inhabitants in each house, the tiled houses eight, and the thatched huts four.

The proportions vary somewhat in the several municipal divisions, as explained in the abstract table marginally quoted. The particulars for each section of the town will be found in Table I. From this table it will be seen that in the second section of the centre ward of the second division, there were only two terraced houses, and the average number of inmates in these was twenty-four. The highest number of inmates in tiled houses occurs in the same division, in the third section of the north ward, where the average proportion of inhabitants to each tiled house (total 625) is 13.

Divisions.	Average No. of Persons to each House.		
	Terraced.	Tiled.	Thatched.
1st Division...	6	8	4
2nd " ...	9	10	5
3rd " ...	9	9	6
4th " ...	6	7	6
5th " ...	13	9	5
6th " ...	14	6	3
7th " ...	8	7	4
8th " ...	11	7	4
	9	8	4

There is a good deal of doubling up in the native houses of Madras, and the 51,741 houses in the town gave accommodation to 87,075 distinct families. It has been found that people of different castes often reside in the same building, or in out-houses attached to the main building. It was ascertained that 3,113 persons resided in out-houses, such as stables, kitchens, godowns, &c.

POPULATION OF THE TOWN.

Table II.

Table No. 2 is constructed to show the numbers of each sex (children under ten years of age being classed in separate columns), and of each of the great classes of the community residing in the several sections, wards, and municipal divisions of the town.

In regard to the class of Hindus, however, it must be noted that no attempt has been made to separate the representatives of aboriginal tribes from Hindús of caste,

The various races of Southern India have all become more or less Hindúised by contact with Aryan stock, and the admixture of races, in times gone by, has been so general that it is quite impossible in the present day to say who are Hindús, and who are not. Most of the so called Súdra castes of Southern India are probably the descendants of the races which existed prior to the advance of successive colonies of Aryans from the north, but, whatever their origin, they have for the most part adopted the social and religious systems of the Hindús, and for all practical purposes may be regarded as sections of the Hindu community. The Hindu population of Madras (inclusive of the lower castes, whose claims to be considered Hindús at all are doubtful) consists of 330,052 individuals; of these 161,618 are males and 168,434 females. The next great section of the community are the Mussulmans, and their numbers, as ascertained by the Census, are 50,964, the numbers of their sexes being males 24,570 and females 26,394. Since 1863, if the Census returns of that year are to be trusted, the Mahomedan population has decreased by about 21 per cent. The causes of decrease are probably the dispersion of the Mussulmans to other localities where the means of eking out a living are more favorable. It is almost certain that the Mussulmans of Madras have been diminishing in numbers since the death of the late Nabob of the Carnatic in 1855. The mixed race of Eurasians, which includes descendants of Dutch, Portuguese, French, and British fathers, was found to be composed of 12,013 persons, and of these 5,810 were males and 6,203 females. The number of Europeans entered in the Census schedules was 3,613, and of these 2,270 were males and 1,343 females. By an oversight the population of the shipping lying in the Madras Roads in November 1871 was not ascertained. As regards the native shipping population the omission was of no great importance, as practically no native craft lie in the roadstead during November, but as regards the European community the omission is worthy of notice, inasmuch as the casualties of the mercantile marine are included in the Madras European death tables, and there is reason to think that these death-rates may be made to appear unduly high from the omission to include the average strength of the floating population in the Census returns.

—	Males.	Females	Total.
Hindús	161,618	168,434	330,052
Mahomedans .	24,570	26,394	50,964
Europeans ...	2,270	1,343	3,613
Eurasians ..	5,810	6,203	12,013
Other races ...	408	502	910
Total ...	194,676	202,876	397,552

Besides the classes of the community already referred to, there were 910 persons entered under the column "other races"* or nationalities. Of these persons 408 were males and 502 females. The total population of the town therefore, as shown in the marginal abstract, was 397,552, of whom 194,676 were males and 202,876 females.

In the Calcutta and Bombay Census returns it appears that the male population is much in excess of the female, and the explanation given is that a large number of men come to the Presidency towns on business, or for employment, leaving their families

* Particulars of other races—

The birth places.

Within India, but beyond the Madras Presidency—

Afghanistan	9
Bengal	136
Bombay	196
Cashmere	2
Central Provinces	73
Deccan	8
N. W. Provinces	23
Punjaub	38
	485

Beyond India and the Continent of Europe—

Abyssinia	23
Africa	23
America	3
Andaman Islands	30
Arabia	3
Burmah	149
Canada	6
Cape of Good Hope...	3
Ceylon	165
China	4
Mauritius	13
Persia	3
	425

in the suburbs, or in their country homes. This may be partially true of Calcutta and Bombay, but as the Madras Town Census shows that there are 104 females for every 100 males, it may be open to question whether the female population of the other Presidency towns has been accurately taken. The circumstances of Madras, with its numerous suburban villages, all within municipal limits, may account for a larger resident female population than has been found in Calcutta and Bombay, but in the town of Madras the excess of female population is very nearly the same as it is in England and Wales. In Madras there are 104 females to every 100 males, while in England and Wales there are 105 females to each 100 males.

In all sections of the community, except the Brahmans amongst the Hindús, and Europeans, the proportion of females is in excess of the males. The European residents of the city include a British Regiment and Battery of Artillery, and the greater portion of the members of these corps are unmarried, while amongst the non-official classes also, unmarried men predominate. With regard to the male adult Brahmans, many are mendicants leading a single life, or having their families residing elsewhere.

	No. of females to each 100 males.
Hindús	104
Mahomedans	107
Europeans	59
Eurasians	107
Native Christians	109
Other Races	123
Total ...	104

Of the total population 147,937 males and 155,200 females are classed as above ten years of age. The age of ten is too low for the definition of "adults," while 15, the next quinquennial period, is too high for the inclusion of "children" in a country like India, where almost every woman is married and probably childbearing before she arrives at that age. The quinquennial classification of ages was settled upon before the final instructions of the Government of India on age classification had been received. The number of males under ten years of age was 46,739, and of females 47,676; but, from the known incapacity of the lower classes of the population to remember accurately any facts in regard to the ages of their families, these figures must be received with a certain amount of reservation. In England and Wales about one person out of every three of the population is under ten years of age, while the proportion according to the Madras Census is rather more than one to four.

The table is instructive in regard to the distribution of the several classes of the population. Thus in the 1st and 2nd divisions of the town Hindus largely predominate, while the Mussulman population is mainly collected in the 7th division (which takes in Triplicane) and 1st, 3rd, 4th, and 8th divisions. The European community is, of course, thickest in the fort, where the troops are quartered (included in the 3rd Division) and in the 6th Division, and the Eurasians mostly abound in the 2nd, 3rd, 5th, and 6th divisions of the town. The abstract in the margin shows the proportion of each class, in each division, in every thousand of population.

—	Divisions.								Houseless Poor.	Total.
	1st.	2nd.	3rd.	4th.	5th.	6th.	7th.	8th.		
Hindus .	890	948	767	865	854	871	657	830	871	830
Mahomedans	91	21	150	111	73	73	323	142	123	128
Europeans..	3	3	26	8	12	24	3	8	1	9
Eurasians...	13	26	52	16	59	31	16	20	4	31
Other Races.	3	2	5	...	2	1	1	...	1	2
Total ...	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

The table No. 2, giving as it does in detail the population of every section of the town, will be useful to the Municipality in all questions connected with the sanitary and other requirements of particular portions of the city. An abstract of it is appended here for immediate reference:—

Division.	Males.		Females.		Total.			Hindus	Mahomedans.	Europeans.	Eurasians.	Other Races.	Total.
	Adults.	Boys under 10 years.	Adults.	Girls under 10 years.	Total Adults.	Total Boys and Girls.	Total.						
1st Division...	23,594	8,426	24,180	8,685	47,774	17,111	64,885	57,739	5,919	201	812	214	64,885
2nd do. ...	27,140	8,084	29,604	8,234	56,744	16,318	73,062	69,269	1,533	229	1,895	136	73,062
3rd do. ...	19 718	5,767	20,724	5,888	40,442	11,655	52,097	39,972	7,804	1,865	2,685	271	52,097
4th do. ...	3,623	1,275	3,599	1,204	7,222	2,479	9,701	8,390	1,081	73	154	3	9,701
5th do. ...	23,761	7,812	25,356	7,972	49,117	15,784	64,901	55,394	4,716	785	3,834	172	64,901
6th do. ...	7,053	2,397	7,315	2,456	14,368	4,853	19,221	16,739	1,396	460	607	19	19,221
7th do. ..	25,243	7,805	27,953	7,939	53,196	15,744	68,940	45,292	22,225	180	1,171	72	68,940
8th do. ...	15,237	4,989	15,743	5,144	30,980	10,133	41,113	34,095	5,844	318	839	17	41,113
Total ...	145,369	46,555	154,474	47,522	299,843	94,077	393,920	326,890	50,518	3,611	11,997	904	393,920
Houseless Poor	2,568	184	726	154	3,294	338	3,632	3,162	446	2	16	6	3,632
Grand Total ...	147,937	46,739	155,200	47,676	303,137	94,415	397,552	330,052	50,964	3,613	12,013	910	397,552

PROPORTION OF THE SEXES.

TABLE No. 3 is a statement showing the proportion and the percentages of the male and female population in each division of the town. The proportion of females to males is highest in the 2nd and 7th divisions, (both thickly populated and busy spheres of labour) where the numbers are 107 and 108 to 100 males. In only one division was the female population found to be less than the male. This division is a rural tract including the suburbs of Perambore and Veysarapaudy with a population of only 9,701 souls, and here the females were found to be in the proportion of only 98 to 100 males. The causes of this deficiency are evidently purely local, for the excess of females appears in all other divisions of the town. It may perhaps be due to the location of a Native Regiment within the division. The number of females to each 100 males, and percentages of each to the total population, are given for each division in the margin.

Division.	Population.		Proportion of females to every 100 males.	Percentage of male population to the gross population.	Percentage of female population to the gross population.
	Males.	Females.			
1st Division ...	32,020	32,865	103	49·3	50·7
2nd do. ...	35,224	37,838	107	48·2	51·8
3rd do. ...	25,485	26,612	104	48·9	51·1
4th do. ...	4,898	4,803	98	50 5	49·5
5th do. ...	31,573	33,328	106	48·6	51·4
6th do. ...	9,450	9,771	103	49 2	50 8
7th do. ...	33,048	35,892	108	47·9	52·1
8th do. ...	20,226	20,887	103	49·2	50 8
Total ...	191,924	201,996	105	48·8	51·2
Houseless Poor.	2,752	880	32	75·8	24·2
Grand Total ...	194,676	202,876	104	49·0	51·0

AGE.

Several particulars in connexion with age are shown in five Returns from Nos. 4 to 8.

In TableNo. 4 the population is arranged according to sex and age for each section of the Municipality. The periods of life are arranged in the table as specified in the margin. From what has been already said in regard to the ignorance of the people on all matters connected with age, great accuracy must not be looked for. In the return of children under one year of age, for instance, there is a manifest error. We know from other sources that in a population of nearly 400,000 persons, at least 12,000 children *must* ordinarily be born year after year, but the census returns of young children under twelve months of age account for only 4,936. The entries under the column from one to two years of age show 11,233, which probably very fairly represents the survivors of the 12,000 children born in each year.

Under 1 year	From 15 to 25 years.
From 1 to 2 years.	Do. 25 to 35 do.
Do. 2 to 3 do.	Do. 35 to 45 do.
Do. 3 to 4 do.	Do. 45 to 55 do
Do. 4 to 5 do.	Do. 55 to 65 do.
Do. 5 to 10 do.	Over 65 do.
Do. 10 to 15 do.	

But, taking the ages in quinquennial groups, we find the results coming out fairly in accord with the ascertained ages of population in other countries. Thus the

first quinquennial period from 0 to 5 shows the highest numbers of population, while in the period from 5 to 10 and 10 to 15 there is a gradual decrease. Here as in other countries the number of children from 5 to 15 at "scholars' ages" is in round numbers twenty-one per cent. of the population. In England and Wales 35·6 per cent. of the population is under fifteen years of age; in Madras the proportion of persons under 15 to the total population is almost the same, but slightly below the British standard. The exact proportion is 33·6 per cent.

The chief variation in the Madras returns from European standards is in the relative proportion of persons above the age of sixty-five. According to the returns, only one individual out of thirty of the population survives to the age of sixty-five, while in Great Britain, according to the Census of 1861, about one person in every twenty-two of the population lives beyond the age of sixty-five. No attempt was made in the present census to classify the ages beyond sixty-five. With elderly people of defective education, the tendency is always to exaggerate their actual ages, and the wonder is, under the circumstances of the Madras population, that the proportion of persons returned as above the age of sixty-five should be so small.

The inference from the figures is that the native races of Southern India are not a long-lived people, and that the proportion of survivors to a really old age is small in comparison with a European population.

There is one point in reference to Table No. 8 which requires notice. According to the statistics of every nation, it would seem to be a universal law of nature, that more boys should be born into the world than girls. Up to the age of 10 or 15 years, the male population is generally found in excess of the female, but after this period, probably from the greater exposure to hardships in the struggle for existence of the male sex, the females are always found to exceed in number the males.

In the town of Madras it is undoubtedly true that more boys are born than girls. The statistics of the Lying-in Hospital for a long series of years (in which hospital from twelve to fourteen hundred births occur annually) show that male children are born in the proportion of 112 to every 100 females, but the Census tabulation would seem to contradict the actual truth, for up to the age of ten years the female population of Madras is returned in excess of the male.

How the error has arisen it is quite impracticable to say, for there is no doubt that it is an error, and that the male population, here as elsewhere, is always in excess in early childhood, the excess diminishing gradually until the 14th or 15th year of life, when the female population becomes numerically the strongest, and so continues throughout the remaining periods of life.

RELIGION.

The tables from 9 to 12 relate to the religious persuasions of the community of Madras. Speaking broadly it is found that 77·6 per cent. of the whole community are Hindus, *i.e.*, followers of Vishnu or Siva, or worshippers of the Lingam, while 12 per cent. of the population are Mahomedans, 9·3 per cent. belong to one or other of the Christian Churches, and of only 0·2 per cent. of the population were particulars unattainable as to religious belief. The persons of whom no reports were made as to religion were mainly those of "other races" or countries.

The Hindus are classed under three main divisions, viz., Vaishnavaites (worshippers of Vishnu), Sivaites (worshippers of Siva), and Lingayets (worshippers of the Lingam).

The term "Vaishnavaites" is applied generally to those who worship Vishnu as their God. The members of the community who follow this member of the Hindu Trinity generally wear marks on their forehead of these forms

The followers of Siva, on the other hand, have one or more caste marks horizontal in this form ≡

The Lingayets are but a branch of the Siva sect, and comparatively few in number. They wear the emblem of the lingam, either suspended from the neck, or bound round the arm. The Víra Saivas or Jangams are the principal adorers of the lingam. They reject caste and many superstitious observances inculcated by the Brahmanical priesthood.

Of the total Hindu population of 308,611 (excluding Native Christians) 132,623 are returned as Vaishnavaites, 172,669 as Sivaites, and 3,319 Lingayets, being respectively 33·4 per cent., 43·4 per cent., and ·8 per cent. of the gross population.

In regard to the religious divisions of the Hindu community the census tables contain no information on the subject of the great reformation that has sprung up of late years in Bengal and Northern India, and which has extended to the inhabitants of Madras, in some degree. The "Véda Samájam" was established at Madras in 1864, and in 1871 it took the name of the "Southern India Brahma Samájam." In the former title the word Véda was used not merely as signifying the Hindu sacred books, but in its literal sense, as including in its scope "the teachings of nature and intuition." The "*Brahma Samájam*" means "the worshippers of Brahma," an unsectarian name of the Great God. The title is now identical with that of the same sect in Bengal, and the principles and articles of faith are the same as in the parent society of reformers in Bengal.

All alike reject caste and idolatry and believe in a Supreme God of the Universe, who will hereafter judge the just and the unjust according to their deeds in this present life.*

The number of adherents of the Brahma Samáj in Madras is not known. The Secretary of the local Society was applied to for information on this point, and has remarked in reply: "Brahmism is not now generally understood to induce its votaries to secure as a religious duty a formal membership in its church. There are many who believe in Brahma principles, but have not yet registered themselves as such. Besides this, many and manifold are the difficulties and obstacles in the consolidation and organization of this infant church. It must be admitted that it is still in embryo, now and then showing signs of vitality as well as weakness. It has to go through a hard and long struggle.

"It is nothing more than might reasonably be expected of a religious movement of this nature, begun only half a dozen years ago in a part of the country where class interests and popular prejudice run counter to its advancement. The first years seemed to have been more favorable to the advance of the institution. But the deaths of two of its most distinguished adherents, Messrs. V. Rajagopaul Charriar, B.L., and P. Subbarayalu Setti Garu, B.A. and B.L., both Vakeels of the Madras High Court, considerably weakened the society. From this cause, and more by reason of the indifference with which the majority of my educated countrymen look upon questions of religion, the Samájam has not yet gained sufficient strength. I am inclined to think that the number of its adherents is now considerably on the increase, though data are yet to be secured to rely upon. Brahmic adherents are to be met with, not only in the Presidency town, but also in Bangalore and other places.

"The Samájam has done much in spite of its difficulties and drawbacks by way of enlisting the sympathy of a portion of my educated countrymen and of raising a spirit of inquiry in others, and I am glad to observe that amongst its most prominent members, measures are under contemplation to reorganize the Samájam and to secure better means for the propagation of its principles."

In Madras and other stations weekly meetings are held for prayer and public worship; the views of the reformers have been made known also by means of pamphlets, tracts, and other publications. For the present the movement has confessedly

* The Secretary of the Brahma Samáj has been good enough to favor me with a detailed account of the articles of faith of the reformed religion, which are interesting, but would be out of place in a statistical report.—W. R. C.

made no marked progress in Madras, but it is reported that the principles of the Samáj are gradually making way amongst the educated young men of the day, and even in other spheres the views of the reformers have been favorably received.

I am informed by the Honorary Secretary that in the 36th Regiment, N. I., at Bangalore there are many adherents of the Brahma Samáj. Before the next census is taken, I have no doubt that the supporters of the Society will be entitled, by their numbers, position, and influence, to be entered as a distinct religious body.

The grand divisions under which the Mahomedans are classified, in the present returns, are "Sunnees," "Shias," and "Wahabees."

The "Sunnees" are those who insist on the supremacy of Mahomed over all created beings, and on the right succession of Aboo Bikr, Oomer, Oosman, and Ali as the first four Caliphs or successors of Mahomed, and acknowledge the authority of certain traditions.

The "Shias" reject all tradition, insisting on the sole authority of the Koran, and stigmatise the first three of the caliphs as usurpers, and believe that the rightful successor was Ali alone, whom they hold as equal to Mahomed, and style the Vicar of God.

The "Wahabees" are a sub-division of the "Sunnees," and may be said to be the revivalists of the ancient Mahomedan faith and ritual. They are very earnest for their religion, and in the north of India have been suspected of dissensions tending to disturb the public peace.

The "Sunnees" constitute 86·2 per cent. of the Mahomedan population of Madras, while the "Shias" are only in the proportion of 8·3 per cent., and the Wahabees of 5·5 per cent. The latter body is understood to be active in the spread of its doctrines, and is probably increasing.

The Christian population of Madras is composed of Europeans, the mixed Eurasian race, and Natives. The first two classes include 15,626 persons, or about four per cent. of the whole population. The Native Christians number 21,441 or nearly 5 per cent. of the gross population of the town. The places given in the margin are those in which the Native Christian community mostly reside.

Villages.	Divisions in which situated.	Native Christian population of the whole division.
1. Royapoorum ...	... 1st	5,488
2. Moothealpet ...	... 3rd	2,620
3. New Town ...	5th	5,532
4. Poodoopet ...		
5. Royapett ...	... 8th	2,843

The Christian population is broadly divided into Roman Catholic and Protestant, but in regard to the several Protestant sects no attempt was made to distinguish or classify them. So far as the European and Eurasian populations are concerned we find that 38·1 per cent. are Roman Catholics and 61·9 per cent. Protestants, but amongst Native Christians the proportions are reversed. Here the Roman Catholics constitute 84·4 per cent. of the Christian population, and Protestants only 15·6. The distribution of the Christian population is unequal. Amongst Europeans and Eurasians Roman Catholics abound most in the 2nd, 3rd, and 5th municipal divisions, while the 2nd, 3rd, 5th, and 6th divisions contain the greatest number of Protestants.

Native Christians are found chiefly in the 1st, 5th, and 8th divisions of the town, where they form respectively 8·6, 8·5, and 6·9 per cent. of the total population. In the 1st division 96·6 per cent. of the Native Christians belong to the Church of Rome, while in the 5th division 74·1 per cent. are Roman Catholics, and in the 8th division 88·8 per cent. With regard to the districts in which Native Christians mostly abound it should be noted that Catholic Missions at St. Thomé have been in existence for some centuries, and the fishing population along the coast has become to a considerable extent Christian. The fishermen and boatmen now settled in the 1st division of the town are mostly Roman Catholics who have probably migrated from St. Thomé. They manage their own Church properties, which are reputed to be wealthy. The Goanese priests of St. Thomé formerly claimed spiritual direction of the Catholic Church of

Royapooram, but the claim has been repudiated. The Native Christian community is not, as popularly supposed, altogether drawn from the outcaste races. It includes 33 Brahmans, 29 Kshatriyas, 258 Chetties, 363 Kavarés, 2,170 Vellálars, 240 Idaiyars, 4 Kanakkan, 446 Kammálan, 673 Vunnians, 57 Weavers, 3 Sátánis, 7 Barbers, 2,153 Fishermen, 13,443 Pariahs, and 1,547 of castes unspecified. The potmakers and dhobies (washers) are the only Hindu castes that are unrepresented in the Native Christian community.

CASTES.

The particulars of population, arranged according to caste, are embodied in the returns from Nos. 13 to 19. The population is classified under 22 heads, the first 18 of which appertain to Hindu castes, the 19th to Mahomedans, the 20th to Europeans, 21st to Eurasians and 22nd to other races.

Properly speaking the classification of the population under caste is applicable only to the Hindús. Before the Census work was begun, the subject of the arrangement of the various Hindu castes was under the consideration of the Census Committee of the Municipality, of which committee the late Mr. Gover was the Secretary and working member. Much information was collected on the subject of caste, and the views of the committee were submitted to Government in a memorandum dated 13th December 1869.

The arrangements proposed by the Committee for the classification of castes were generally approved; but, before the census was fairly begun, it was found that the views of the Committee in regard to caste classification did not meet with general acceptance amongst the Hindús. Many castes or sub-divisions of castes were dissatisfied with the position assigned to them, and some of their members, and these generally of the currently accepted inferior Súdra castes, favored the Committee with their views on the subject, and contended that their proper caste place was amongst the Kshatriyas, or Vaisyas at the least. To obviate anything like ill-feeling and dissatisfaction in regard to this bone of contention, the Committee made public their views that the census was not intended to take cognizance of questions of caste precedence, and that to obviate every source of dissatisfaction, an alphabetical list* of castes would be published with the census tables. It may be as well to reprint in this place that portion of the Committee's memorandum which treats of the classification of castes, as it explains in a great degree the mode of procedure adopted in the tables of caste classification. In the practical arrangements of the census however it was thought best not to attempt any sub-classification of the Súdras, and so-called out-castes or Pariahs. In table No. 19 will be found the numbers of the various sub-castes, which go to make up the totals of the eighteen major heads, under which the Hindu community has been classified.

* See Table No. 18.

Including these sub-divisions the tables show that no fewer than 124 castes (almost all of which differ in some particular, so that the members will neither eat, nor intermarry, even with those nearest to them in point of caste position) are represented in the town of Madras.*

Extract from the Census Committee's Report on Caste Classification.

16. In the first instance there will, of course, be the grand division of the Hindus into—1, Brahmins; 2, Kshatryas; 3, Vasiyas; 4, Sudras; 5, Out-castes or Pariahs. The first three need no sub-divisions under the head of caste. Such differences as exist, and they are important, come under the great subject of religion, and will be referred to subsequently. The 4th class (Sudras) is, however, an aggregate of castes differing from each other so largely as to make it necessary to enter into some detail. It is quite certain that in early times the present almost innumerable sub-divisions did not exist; a large number are merely repetitions of castes in other tribes or language. Long separation and infrequent communication have led to insulation so complete that former union is forgotten and inter-marriage is prohibited. Yet, for all purposes of science and comparison, they should be treated as one. Another very large aggregate has sprung from a few root

* Mr. Gover at p. 9 speaks of 195 castes, but the list from which he obtained the figures included various Mahomedan sects, and representatives of European and other countries. The *Hindu* castes are only 124 as stated.

castes, simply because of local variations in the mode of labor. Length of time has fossilized minute changes, and new castes have grown up. These also, from an ethnic and social point of view, remain one and the same caste. On the other hand, from the very first settlement of the population, there must have been a primitive division of labor, and hence of caste, corresponding to the *classes* of the occupation table previously described. Before long, the *orders* the Committee has named must have branched out, and, if it were possible to recover an accurate knowledge of the social system of the early Hindus, it is morally certain that it would be found that all the present Hindu castes have sprung from a few stems. It has been the aim of the Committee to recover these as far as possible. There are, it is true, many castes which are not Hindu in the proper sense of the word, having been formed from the non-aryan inhabitants of the land. But most of these are purely agricultural, and the less civilized of them have few representatives in Madras city.

17. With regard to the great Brahman caste, the Committee, as has been said, do not propose to adopt any minor classes. They will more appropriately and profitably come under the head of religion, nor do they propose to sub-divide the few representatives of the Kshatrya caste. The Vaisyas will also stand alone. They present a well-marked class, and will include the chief members of the trading community—the Beri and Comity Chetties, the Wanear or Vuniayans (oil-mongers), Puttunulkarun (silk-dealers), Dasoos, Traivarnikulu, Ladas, and Marwarries, including the Banyans, Setts, and Shets of Bengal and Bombay.

18. The great Sudra caste demands further division, and the Committee propose the following :—1, Kavarai ; 2, Vellalar ; 3, Idayan ; 4, Kammalan ; 5, Kanaccan ; and 6, Kaikalar ; 7, Kusavan ; 8, Satani ; 9, Vunnian ; 10, Ambattan ; 11, Vunnan , 12, Sembadevan ; 13, Shanan ; 14, other castes. Few words need be said regarding each beyond those which are necessary for marking the area over which it will extend.

19. *Kavarai.*—This is a highly respectable body of Telugu settlers in Tamil districts. By common consent they have received a high place in the social system of Southern India. In Telingana they are generally known by the name of *Baligi*, but in the extreme south their commonest appellation is that of *Vadukan*. They are usually land-owners residing upon and working, by the help of inferior castes, their own property. It is believed that an important section of the Madras population will be registered under this head. It will include the following minor castes :—

Kavarai	Baligi ...	... Gazuhs.
	Mutterian ...	... Kammavar.
	Tottiyas ...	... Kambalateer.
	Bannjiga ...	... Vadukan.

20. *Vellalar.*—This is the great cultivating body, the ordinary ryots of the country. They represent the 4th class and 8th order of the occupation table. In Telingana they go by the name of *Velama*, and in Mysore are known as *Vokkaliga* or *Okkiliyaru*. They correspond to the Aguris of Bengal. They include the following tribes :—

Vellalar	Velama ...	... Kodikkal.
	Kunnuvan ...	... Muthalis.
	Reddies ...	... Vokkaliga.
	Kapu ...	... Kumbi.

21. *Idayan.*—The Idayan appear formerly to have been a comparatively inferior class ; but the advent of Krishna among them has raised them in public estimation. They represent the 9th class, Order 4, of Dr. Farr's table. With the progress of civilization they have settled into other occupations, but were originally the pastoral portion of the nation, engaged in the management of cattle, sheep, and goats. With the *Vellalar* and the *Kammalan*, next to be noticed, they formed the great trio of public labor in primitive times, and, as Pillays, they now compose a very important portion of the population of this city. The short table following will show its component parts and common names :—

Idayan ...	Yadayer...	... Golla... ... ... Gopala.
	Nattambadiyan ...	... Kurumban.
	Kabadiga ...	... Dhanapalas.

The Golla caste has almost endless sub-divisions.

22. *Kammalan.*—The great mass of the artizans skilled in particular trades come under the head of Kammalan. A name equally general is that of *Panchala*, because it is supposed to include only the five castes of the "Workers in gold, copper and brass, iron, wood and stone." These artizan castes have always maintained an animated fight for precedence in Hindu Society, and wear the thread of the "twice-born." In Telingana they are known as *Kamsalas*. The class now includes all skilled workers in metals and wood and the masons :—

Kammalan.	Kamsalas ...	... Agasali ... ... Karmakaran.
	Tattan...	... Badagi ... ... Kansara.
	Vadlavadu ...	... Tachen ... ... Kasai.
	Bogara...	... Panchala ... ... Kultachen.

The *Kammalan* are the Indian representatives of Orders 11, 12, and 14 of the Committee's list of occupations.

23. *Kaikalar.*—Next to the cultivation of land and the various subsidiary labors of providing for the cattle, the tools, and dwellings of the people, comes the provision of clothing, which falls to the lot of the *Kaikalar* or weavers; who form Order 9 of the Committee's, and Order 10 of Dr. Farr's plan of occupations. Weaving is, and formerly was to a much greater extent, the leading manufacture of the country. It was the occupation of thousands in Madras city, but the competition with English goods has been so fatal that the great majority of the members of this caste have turned to other occupations:—

Kaikalar.	Shaniar	... Jendravan.
	Salian	... Saluppan.
	Sedan	... Senniyan.
	Devangulu	... Goniga.
	Padmasali	... Neyigi.

24. *Kanaccan.*—The mainstays of Hindu life have now been enumerated, and it remains to add a numerous and highly respectable caste which originally kept the village accounts and arranged all the payments from the people to the Sirkar. These are the *Kanaccan* or accountants, next to the priests and potails the most influential members of village society. Their position has always been well-marked as their education and labor kept them very distinct from other classes. It has resulted from this that there are no important sub-divisions of the caste. All over the Presidency the Kanaccan are one, though known sometimes by the title of *Shanbog*. The original name is popularly transmuted into *Kurnum.**

25. *Satani.*—Next comes a caste that in some of its branches is in high repute, while others are very inferior. It comprises, speaking generally, the class of temple servants. The *Satani* are devoted Vaishnavas Among the worshippers of Shiva the corresponding class is known as *Pandarums*. The Lingayets present, also a similar tribe in their *Jangamas*. In classing those with the *Satani*, the Committee do not wish to assert more than that in Madras the Satani are the most numerous, and may therefore profitably represent the whole body. The functions of all are the same, although they belong to different religious sects. The *Poojaris* of minor temples are generally members of this caste. Its inferior branches are mendicants, singers, torch-bearers at festivals, &c. In Canarese Districts the name is modified into *Chatali*. The *Dasari* of the Canarese and Telugu Districts and the *Tadan* of the Tamil country are included with this class. They are the minstrels of Southern India, and their songs are a very important, though little known, portion of the popular literature of the country:—

Satani...	Pandarum	...Chatali.
	Dasari...	...Tadan.
	Jangama	...Poojari.
	Gondaliga	...Odeyaru.

26. *Kusavan.*—It is now necessary to turn to the minor and less influential classes. Foremost among those are the potters and brick and tile makers. In the Tamil, Telugu, and Canarese Districts they are known as Kusava, Kummara, and Kumbara, respectively. Their labor is so important that the potter is always one of the village officials, and the caste is very extensive. It is the same throughout the Presidency, and does not present the sub-divisions which make many of the other castes so difficult to understand:—

Kusavan. Kummara. Kumbara.

27. *Vunnian.*—We now come to the exceedingly numerous class of agricultural laborers. There can be little doubt that in all its branches it is non-aryan. Speaking generally, this great caste may be considered as subordinate to the *Vellaler*, or proprietor-cultivating class. It must not, however, be supposed that the many branches of this class have a common origin any further than that they are Dravidian and not Aryan. They represent a number of tribes which, in their former condition and labor, resembled what the Neilgherry tribes are now. Practically they belong to the one class of laborers, and are named after the best-known class, *Vunnian or Pullies*; many of the most extensive divisions are only local, and will show few representatives in Madras; but to prevent confusion they are included in the following list:—

Vunnian...	Pullies	.. Kuravan.
	Upparava	...Uppiliyaru.
	Oddar	...Kallan.
	Tigala	...Maravan.

28 *Ambattan.*—This is the Barber caste, and needs no explanation. It is perfectly distinct from all others:—

Ambattan ..	Nayinda	...Mangala.
	Umbutteer.	

* The word *Kurnum* is the Telugu equivalent of accountant.

29. *Vunnan.*— The next is the great cast of dhobies or washermen. In a country where cotton alone is worn they become very important, and form a portion of every community :—

Vunnan .. ..Agasa... ... . Chakala.

30. *Sembadevan.*—Madras being situate on the sea-shore the class of *Sembadevan*, or fishermen and boatmen, is very large, and will probably form one of the most important items in the enumeration. They are an aboriginal tribe, and have many sub-divisions according to the various modes of fishing and navigation. They are also commonly employed as palankeen bearers in country districts :—

Sembadevan...	Besta ...	...Savalakavan.
	Kareiyan ...	...Paravas.
	Pallilu ...	...Boi.

31. *Shanan.*—This is the last class that needs notice. The Shanan are toddy-drawers, but have, in Madras city, generally taken to the profession of rice-boiling. Though probably belonging to the same class as the Shanars of Tinnevelly, they rank very much higher in the social scale, and are not looked upon as out-castes. They are known by the name of Idiga in Telingana and Mysore :—

Shanan...	Idiga ..	.. Gamalavallu.
	Yattavallu.	

32. It is hoped that, with some exceptions, all the castes of Sudras may be included under the preceding heads. There will be another entitled "other castes," in which will be placed all the returns which cannot be classified otherwise; but it is expected that it will not include more than a small percentage of the entries. It now remains only to consider the great class of out-castes or pariahs. But the Committee would guard themselves from being thought to use the word "out-caste" in anything more than a conventional sense. So little is known of Pariahs by the Hindus generally that it seems almost impossible to obtain at this time a trustworthy account of such organization as, in the lapse of years, they have worked out for themselves. Yet it is certain that they have a caste system. Mr. Nelson, in his Manual of the Madura District, names twenty-nine sub-divisions of recognized position. As, however, so little is known of the pariahs, the Committee feel that no object will be gained by separating them into classes. They could not test the returns, and the occupation lists will give as much information as is desired. The pariahs will, therefore, appear under one head, and will include the following common tribes :—

Pariahs...	Chakily ...	...Vulluvan.
	Panisavan ...	...Pallan.
	Vedan	...Valiyan.
	Poleiyan ...	...Toty.
	Mala... ...	...Madiga.

33. The Committee feel very diffident in submitting the preceeding remarks upon Hindu caste. The subject is so difficult, the Hindus themselves are so ignorant of the general bearings of the subject, and are so pertinacious in claiming supremacy, each for his own caste, the books that have been written on the subject are so vague, and shrink so plainly from the task of describing the caste system as it is, that they still feel considerable hesitation in recommending the list given above. They have spared no pains in collecting and digesting all information that was within their reach, and if the classification should prove imperfect or incomplete, it will not have been for want of care and thought; on the other hand, the present state of ignorance on this very important subject must continue, unless a beginning be made in the gathering of authentic and detailed knowledge. No better test of the table as arranged can be devised than that which the census will give; and in any case the Committee are confident that the labors of those who may manage the enumeration will be much lightened, and their path will be rendered much more evident by the results of the present census. In concluding their remarks upon this subject, the Committee would again state that their classification is stamped with the approbation of many of the leaders of native society. These, at the request of the Committee, consulted the most capable of their friends. Beyond this every effort has been made to compare it with such books and monographs as were within the reach of the Committee. It is, therefore, the result of much labor and careful inquiry. In fact the Committee are not aware that there exists anywhere a classification such as they desire. The subject has always been found so difficult that vague generalization has, as a rule, taken the place of exact report.

34. *Mussulman Population.*—Difficulties, which have proved insurmountable, have from the first been experienced in the Committee's attempts to classify the great Mahomedan section of the inhabitants of this city. It has been usual to divide them into the four classes of *Syuds*, *Sheiks*, *Moguls*, and *Pathans*; but it is admitted on all hands that these divisons are not now of value. The great mass of the Mussulmans in this Presidency are the descendants either wholly or in part of Hindu converts, voluntary and enforced. On taking their new religion, the converts were compelled to adopt some Mahomedan name; striving to do themselves as much honor under the operation as possible, they took great names, and their children came out as *Syuds* or *Sheiks*. The *Mogul* and *Pathan* races are, except in a few great families, lost altogether by admixture with the Hindus and other Mahomedan tribes. Failing this classification, the Committee

turned to the simple national division of *Arabs*, *Pathans*, *Lubbays*, and *Moplahs*. Here the same difficulties presented themselves; and with the advice of the leaders in Mussulman Society, the Committee propose to make no divisions, but group the whole race under the one head of "*Mussulmans*."

35. *Christian Population.*—It is only proposed to divide the Christian inhabitants of Madras, under the head of caste, into *Europeans* (to include Americans, Australians, and all who speak a European language, and are not connected with the Hindus by blood,) and *Eurasians*. Concerning the later class no special inquiries will be made, and the return of the householder will be accepted. The Committee are aware that among the class of Portuguese Eurasians there will be some who have no right to that name. But, on the other hand, it is felt that no object could be gained by giving trouble. If a low-class native chose to wear European clothes and profess himself a Christian, his interests will hang with those of the class he has chosen to associate with; and no harm can result from his being thus counted, especially as the number will be comparatively very small. The same consideration will be shown to those Eurasians who, with complexion suited to their assumption, would pass themselves as Europeans. There can be but few who would do this, and the work of detection cannot be left to those who will make the enumeration. The children of Europeans, born in this country, will be entered as European; Native Christians will be entered in the castes to which they belonged before their conversion, as it is an object to be gained to know from what classes the converts have really come. Under the head of religion they will receive the special attention which is the due of so rising and valuable a community. The Roman Catholic and Lutheran Christians retain their caste, and, as a rule, the operations of the societies that abolish caste are so modern that there can be no difficulty in obtaining due accuracy on this point.

36. *Other Races.*—Under this head the Committee propose to include all inhabitants of Madras belonging neither to Europe nor India. There will not be many beyond the Lascars and Chinese connected with shipping. The few Parsees living in Madras will also be registered in this class. Negroes, Arabs, Armenians, and a few other persons belonging to foreign countries will fill up the list.

The first thing that strikes the attention in referring to the tables of Hindu castes of the town of Madras is the very insignificant proportion of Brahmans in the whole population. They number altogether 11,783 individuals, of whom 6,277 are males and 5,506 females. The proportion of Brahmans to the total population is only 2·9 per cent. and it is 3·6 per cent. to the Hindu population. The representatives of the second grand division of the Hindu community, the Kshatriyas, are even still fewer in number, namely, 4,677 persons—2,368 males and 2,309 females, or 1·2 per cent. of the gross population and 1·4 per cent. of the Hindu population. The Chetties or Merchants, who mostly claim to be the representatives of the Vaisya division of the Hindu community, are more numerous. Their numbers are given as 33,941, and the males 16,503 and females 17,438. There are many wealthy men amongst this section of the population.

The great bulk of the population of the town, however, belongs to the fourth grade of Hindu society, the Súdras and inferior castes. The exact position of some of the castes, such as the Kavarés and Vellálars, may be regarded perhaps as doubtful, for they contend that their true position is amongst the "Vaisyas," and quote Menu in support of their position, that Vaisyas formerly lived by trade and agriculture, but it is at the same time true that these claims to be considered Vaisyas are not recognized by castes of acknowledged superiority.

It will be merely necessary to state here that the Kavarés, Vellálars, and Idaiyars or shepherds, constitute a very large and influential section of the respectable inhabitants of the town. (These three classes make up more than one-fourth of the whole town population.) In remote times a man's caste gave a clue to the nature of his occupation, but in the present period the caste of an individual is no guide whatever to his daily calling. We shall find when we come to consider the occupations of the people that the old caste divisions no longer apply to their present employment; that a Brahman, instead of confining his duties to the study of religious books and the performance of priestly offices, may be found in every one of the classified lists of secular occupations; that the Kshatriya is no longer simply a fighting man, or the Kavaré or Vellálar mere cultivators and owners of the land. Nearly all have diverged widely from their original caste occupation, but some more so than others.

The caste of Kanakkans or Accountants is but a small section of the community in Madras. It numbers only 2,789 persons, of whom 1,359 are males and 1,430 are females. The Kammálan or artisan caste comprises 15,369 persons, and these are for the most part confined to working in metals, or in construction. The Vunnians are chiefly the agricultural laboring classes, and number 45,675; the Weavers number only 8,480, although in the early days of the settlement of Madras vast numbers of these people were induced to settle in the town, and the village of Chintádripet was laid out for their special accommodation. Nearly all the Weavers are engaged in their caste occupation. The Sátánis, or temple servants, priests and minstrels, number 3,636, the barbers and dhobies respectively 3,606 and 3,025, the potmakers 1,249; the three latter classes are almost all engaged in their caste occupations, the Fishers 7,524, the Shánárs 6,912, Pariahs 69,145, "and Other castes" 9,581.

Bógam	2,593	Muchi	123
Dásari	113	Náttán	101
Hindús	155	Nattuvan	218
Játs	6	Prostitute	789
Jains	55	Rungaráju	6
Jetti	24	Súdrás	1,808
Káyát	90		
Lungari	25	Total	9,581
Malayáli	13		
Mahárátta	3,462		

Under the column "Other castes" are included the classes mentioned in the margin with the numbers of each.*

Brahmans.	
Vaishnavaites	5,685
Sivaites	6,060
Lingayets	5
Native Christians	33
Total	11,783

In regard to the religious persuasions of the various Hindu castes, we find that in almost every caste some are Vaishnavaites, while others are Sivaites. There are exceptions to this rule for the Potters (Kusavan) are almost exclusively Sivaite, and the Idaiyars (Shepherds) are Vaishnavaites.

The Brahmans are almost equally divided into Vaishnavaites and Sivaites, while a few are Lingayets and Christians, as shown in the margin.

Amongst the Kshatriyas the Vaishnavaites predominate, for 3,404 belong to that persuasion, while the Sivaites are only 1,220.

Amongst the modern representatives of the Vaisyas, the Chetti class, the Sivaites predominate, for 22,614 are of this faith, while only 11,039 are followers of Vishnu.

In the great division of Súdras, the professed religions of the various castes and the population of each major caste are shown in the following table:—

	Castes.	Vaishnavaites.		Sivaites.		Lingayets.		Christians.		Total.
		No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	
1	Kavarés	41,093	91·7	3,130	7·0	231	0·5	363	0·8	44,817
2	Vellálars	12,345	26·7	31,587	68·2	183	0·4	2,170	4·7	46,285
3	Idaiyars	10,596	91·7	717	6·2	5	0·04	240	2·1	11,558
4	Kanakkan	1,219	43·7	1,555	55 8	11	0·4	4	0·1	2,789
5	Kammálan	571	3·7	14,331	93·3	21	0·1	446	2·9	15,369
6	Vunnian	22,695	49·7	22,194	48·6	113	0·2	673	1·4	45,675
7	Weavers	3,764	44·4	3,635	42·9	1,024	12·08	57	0·6	8,480
8	Sátáni	1,463	40·2	1,331	36·6	839	23·07	3	0·0	3,636
9	Barbers	2,317	64·3	1,282	35·6	...	...	7	0·1	3,606
10	Dhobies	1,338	44·3	1,662	54·9	25	0 8	...	...	3,025
11	Kusavan	105	8·4	685	54·9	459	36·7	...	...	1,249
12	Sembadavan	1,530	20·3	3,793	50·4	48	0·6	2,153	28·7	7,524
13	Shánán	783	11·3	6,098	88·3	16	0·2	15	0·2	6,912
14	Pariahs	10,140	14·7	45,303	65·5	259	0·4	13,443	19·4	69,145
15	Other Castes	2,536	26·5	5,472	57·1	26	0·3	1,547	16·1	9,581
	Total	112,495	40·2	142,775	51·0	3,260	1·2	21,121	7·6	279,651

It will be observed that the proportions of the several religions vary greatly in the different castes. The Kavarés are almost exclusively Vaishnavaites, while the

* The largest item under the head "other castes" is that of "Mahárattas." This properly speaking is no caste at all, but a nationality. The Mahárattas in Madras are simply people originally from the Mahárátta country, other than Mahárátta Brahmans, who do not intermarry with the Tamil or Telugu people, and are consequently held to be a separate caste. The term in fact includes various castes of people claiming a Mahárátta nationality.

Vellálars, another agricultural tribe, have a large proportion of Sivaites. The Kammálan are almost entirely worshippers of Siva. The worshippers of the Lingam (about 3,319) abound mostly amongst the Weavers, Sátánis (under this head the Pundárams and Jangamas, almost of all of whom wear the lingam, are classified), and Potters. The largest proportion of Christianised Hindus are to be found amongst the Fishermen (23·7 per cent.), the Pariahs (19·4 per cent.) Other castes (16·1 per cent.), Vellálars (4·7 per cent.), Idaiyars (2·1 per cent.), Kammálan (2·9 per cent.), and Vunnians (1·4 per cent.)

I shall defer my observations on the general questions connected with Hindu castes until the preparation of the report on the Census of the whole Presidency.

NOTE.—A glossary containing explanations of all the terms used in the nomenclature of Hindu castes, religion, &c., is annexed.

OCCUPATIONS OF THE PEOPLE.

The tables Nos. 20 to 24 refer to the occupations of the people. As a rule, women and children, who have no special employment, have not been included in the occupation lists, though, on reference to the table showing the ages of those employed in various capacities, it will be seen that a very few children of five years of age have been returned as pursuing some occupation. The classification of the employments of the people was a subject that the Census Committee gave much attention to, and the system of classification adopted is that of Dr. Farr's, with a few modifications to suit the peculiarities of Indian employments. The explanation of the points of difference in Dr. Farr's classification and that finally adopted by the Committee are given very clearly in the subjoined extract from the memorandum of the Census Committee.

The benefit to be derived from the census operations will largely depend upon the accuracy with which occupations are classified and tabulated, and it is very necessary that the most careful attention should be given to the subject. It is certain that the number of independent occupations must be very large. In the census of the North-West Provinces as many as 306 were recorded; and in the memorandum submitted to the Statistical Committee by Colonel R. Strachey there are 208 general trades and professions entered, besides those which appertain to the local conditions of the district in which the enumeration is to be made. But it is clear that classes so numerous can serve no useful purpose, as it is only possible to digest the mass of information furnished by a census by reducing it to certain well-defined classes, few in number, but answering to man's great wants, or to some other mode of generalization which authorities in social science and statistics have laid down as most valuable or convenient. In order to meet this necessity, and at the request of the Registrar-General in England, Dr. Farr, who conducted the last British Census in 1861, and whose experience is, therefore, greater than that possessed by any other person who has given his attention to such subjects, drew up a table which would include all occupations under six classes and nineteen orders or sub-classes. This classification was thrown out for discussion and suggestions, and was not intended to represent any decision at which he had arrived. The table modified, so as to include the improvements that have been and may be suggested, will be used in the next British Census of 1871. Its simplicity and the philosophical nature of most of its divisions at once drew attention, and every census taken in India since it was published has, to a large extent, been tabulated according to the proposals of Dr. Farr. Being tentative only, the arrangement was imperfect even for England, and in some of the orders is manifestly ill-adapted to India. This is so evident that every Indian authority has introduced important modifications. In Bombay the orders were reduced to fourteen. In the North-West Provinces changes equally important, but less extensive, were made. In the Central Provinces occupations were classified under twenty-three heads. The Statistical Committee recommend seven classes and thirty-one orders.

2. As, however, a general uniformity throughout the civilized world is an object not lightly to be passed over, and there can be little doubt that the modifications of Dr. Farr's scheme in Europe will not be numerous or involve a radical alteration in principle, the Committee would not depart rashly from it, or make other changes than the circumstances of the case really demand. To determine these, the Committee propose to examine the English Schedule from a practical point of view.

3. All occupations are divided into six great classes; 1, professional; 2, domestic; 3, commercial; 4, agricultural; 5, industrial; 6, indefinite and non-productive. With regard to these the Committee see no reason for alteration. They are few, simple, and answering to real and marked divisions in human labor. The general acceptance they have received, as well as their own philosophical character, render it eminently wise to adopt them as they stand.

4. With regard to the sub-classes or orders there cannot be the same agreement. To reduce the question into its smallest compass, the Committee will consider the orders of each class separately. Dr. Farr proposes for the first class three orders :—

1st class, Professional...	Order 1. Government servants (Civil).
	„ 2. Military and Police.
	„ 3. Learned Professions.

The two first orders are well-marked and useful, but the third needs modification. It includes such occupations as those of the clergyman, barrister, and surgeon on the one side, and those of the conjuror, dancing-girl, rope-dancer, and tom-tom player on the other. Between these professions there is no bond, except the very minor one that they receive fees rather than salary. To include them in one class will destroy the value of the table, for it will be impossible to draw any valuable conclusion from so ill-assorted a union. The Committee, therefore, propose to separate them into the two classes of learned professions and minor professions. By this arrangement the principle that underlies Dr. Farr's scheme will be preserved, while the return will be rendered useful for statistical purposes and will exhibit two items of great value in any consideration of the position and occupations of the people. The class will, therefore, include the following orders :—

	Orders.
1st, Professional .	1. Government servants (Civil).
	2. Military and Police.
	3. Learned Professions.
	4. Minor Professions.

5. The next class given by Dr. Farr is the domestic, or those engaged about the houses of the population. This class Dr. Farr divides into two orders :—

Class.	*Orders.*
2nd, Domestic .	1. Occupation in the family.
	2. „ „ personal service.

The first of these includes all women who have no occupation producing wages or fees, that is, the wives and daughters of the mass of the population. It also includes all children. It appears to the Committee that this order is an anomaly. It was included by Dr. Farr from an idea that every person should be represented as having an occupation. But surely there is no necessity for this. The great object of the "occupation" table is to show how the means of living is obtained by the people; how the waste of consumption is replaced, and more than replaced, by re-production. So important is this fact that Dr. Farr heads his last class "non-productive," showing that the other classes are supposed to be re-productive. But women and children in the family are consumers, not producers. Their comfort and support is largely the object for which men engage in re-production, that is, take an occupation. To enter the wives and daughters on a par with the workers of the household is to confuse the object with the means employed for attaining it. So strongly is this felt that in no case of which the Committee is aware has this order been adopted in practice. In Bombay it was dropped altogether. So also in the North-West Provinces' Census, where all the women and children were returned as of the occupation of the head of the house. The same was done in the census of the Central Provinces. This plan is preferable to that of Dr. Farr's, but is itself so faulty that Mr. Plowdon states that the numbers given must be divided by five, if the real figures are desired. This process is, however, a very hap-hazard one, and takes no account of such professions as weaving, where the whole of the family above seven years' old takes a real and important share in the labor. In other occupations, such as that of Government servant, the family take no part. This latter profession was made an exception in the North-West Provinces, and the Military and Police classes must be returned without families, else the returns will exhibit a ludicrous absurdity. But it is clear there should be one rule for all, else no comparison can be made. The Statistical Committee remove women and children to the last or non-productive class. But this still leaves untouched the main objection that consumption and re-production are so opposed as to render it unwise to enter them together. Dr. Farr's scheme leads to the absurdity that four-fifths of the population are occupied in rendering personal service to the other fifth. The North-West Provinces' compromise leads to the insuperable difficulty that, in most occupations, the returns give a result five times the actual figures, and that no one rule can be applied to the whole of the occupations. The recommendation of the Statistical Committee removes this difficulty, but still has the fatal defect that those who earn are put on the same footing with those who only consume. In every case the difficulty arises from the presumed necessity for giving every individual an occupation. The Committee are unable to see this necessity. It was not felt to exist in England when the census was taken in 1851. The relation of women and children to the men is well understood, and when we use the words "occupation" and "profession" we only understand a body of workers, altogether distinct from the families whose maintenance is generally the object of their work. The Committee

propose to use the word occupation in its natural meaning, and to follow the practice that has held in Europe up to the present time, and therefore exclude from the occupation lists all those women and children who are not the recipients of wages, fees, or rewards for their personal labor. The class will stand thus—

Class.	*Order.*
2nd, Domestic.	1. Occupied in Personal service.

It will include all those engaged in providing for personal wants, and will chiefly represent household servants.

6. The third class recommended by Dr. Farr is the Commercial. It is divided as follows:—

Class.	*Orders.*
3rd, Commercial...	1. Those who buy or sell, keep or lend. 2. Those who convey men or goods.

This is manifestly a very important class, but the members of Order 1 are also included by Dr. Farr in Class 5, Orders 11 to 15. The confusion arises from the fact that many persons sell articles which they have previously made, and in the scheme under notice such persons may be inserted under either or both heads. This must lead to inaccuracy, since it would be impossible to come to any correct conclusion upon either the trading or the manufacturing class. If, however, Class 5 be confined to the makers, and Class 3 to the dealers only, both will become distinct and well-marked. A powerful argument for this course is given by the castes of the Madras people. In this respect the maker has no connexion with the dealer. He may, and frequently does, sell the goods he has made; but still his character and profession are those of the maker. The Chetties or dealers are Vaisyas, the Kammalan (Blacksmiths, Carpenters, &c.,) are Sudras. It is, therefore, proposed that Class 3 shall only include dealers, whether buyers or sellers, who do *not* make the articles they sell.* If this alteration be not required in England it would be necessary here; but it is probable that the former practice will be continued at home, and traders be kept distinct. The class and orders will remain as modified.

7. The next class proposed by Dr. Farr is as follows:—

Class.	*Orders.*
4th, Agricultural ..	1. Those who possess or work land. 2. Those engaged about animals.

The former of these also needs defining. In Order 17, Class 6, are included those persons who live upon their property without the necessity of actual re-productive labor. But such persons must, in most cases, draw their revenues from the possession of land, and would, therefore, also come under Class 4, Order 1, as given above. On the other hand the class "Agricultural" necessarily implies the working of land. Mere holders, who do not either cultivate or superintend cultivation by others, are a very distinct class from those who cultivate, although they may not possess, the land. Both orders will be better defined and more useful if this distinction be kept in view, and it is, therefore, proposed to include in the present class (4) only those who work land. The next order demands still further change. It is closely connected with the last order of the preceding class, those who convey men or goods. But in these times *in a great city* animals are ordinarily required either for food or conveyance. The milkman attends to a food animal, the camel driver to a conveying animal, both might come under the head of "Those engaged about animals;" yet it is clear that their natural classification is according to the object they serve, and without which they would have no existence —food and conveyance. In the explanation which Dr. Farr attaches to the table, he states that he intends the second order of Class 4 to refer to "the representatives of the hunters of the early stages of civilization." This in some countries and times would be a most valuable class, but in Madras city at this time the only representatives of what was once so large a body are those engaged in "breaking in" horses. They must always be few, and, now that the sole use of horses is for conveyance, they may fitly be included under the head to which their labors are directed—conveyance. In the endeavour, by the authorities who conducted the North-West Provinces' Census, and drew up the Statistical Committee's table, to make use of both the orders given by Dr. Farr, some very curious results have been exhibited. The Committee will not specify them, as they feel that they must occur in any attempt to fill up a class which the progress of population and civilization has well-nigh blotted out in all large towns. The Committee avoid the difficulty by proposing that the order should be omitted. If individuals be found who may not suitably be put under the heads of food or conveyance, they will be inserted in the miscellaneous class of "other occupations." The Class 4 will thus stand—

Class.	*Order.*
4. Agricultural.	1. Those who work land.

* This proposal does not appear to have been adopted in its entirety by the late Mr. Gover in tabulating the occupations of the people.—W. R. C.

8. The next, Class 5, contains several orders. They may be represented thus—

CLASS 5.—*Industrial.*

Order 1. Those working in art, and with matters in combination.
" 2. " " and dealing in textile fabrics and dress.
" 3. " " " food and drink.
" 4. " " " animal substances.
" 5. " " " vegetable substances.
" 6. " " " minerals.

Now, the very slightest inspection of this table shows that much more definition is required. "Those engaged in art" are either artists who belong to Class 1, Order 3, or artizans who belong possibly to any of the subsequent orders of Class 5. Those who work "with matters in combination" are equally indistinct. The knife-maker puts together iron and ivory, wood, or horn. He may belong either to Order 1, Order 5, or to Order 6 of this class. The maker of colored cloths employs several matters in combination, and may belong either to Order 1 or Order 2. Food and drink may imply every order of this class except No. 2. The particular class into which each man should be placed would depend, not upon his circumstances, but upon the discretion or choice of any one of a host of enumerators or writers. In fact it is impossible to ensure anything like uniformity or accurate comparison, unless some intelligent person go through the whole and classify each trade according to the supposed object of the combination which it is the province of each workman to produce. But, if the classification must ultimately be made in this way in cases of difficulty, it would surely be wise to adopt it from the beginning. This is the more advisable, because, in at least two of the orders, Dr. Farr has looked rather to the object of the labor than its material. "Textile fabrics and dress" and "Food and drink" are admirable divisions, as they answer to two of man's great wants. The others answer to nothing, and, when we know that so many persons were engaged in working "vegetable substances," we are none the wiser, unless we know the grand purpose to be served by this labor. The carpenter and bricklayer are closely allied in life, and their united labor produces our houses; yet, if they had not been both seized for "combined arts," we might look for the first amid the workers in vegetable substances, and for the second among laborers in minerals. The carver of ivory chessmen would be among "animal substance" workmen, while his son, whose labors are as yet confined to inexpensive wood, would be found in the order of artizans in vegetable substances. It is clear that such a division can only mislead, and it is strange that, after the second and third orders were made to depend upon man's wants, the remaining three should have no reference to so clear, so useful, and so easily understood a classification.

9. The Committee are encouraged to propose their modification of Dr. Farr's scheme by the facts that competent authorities have already felt and endeavoured to avoid the difficulty. In the North-West Provinces, where it was thought wise to adhere to Dr. Farr's classification under this head, the first order contained such extremely diverse classes of occupation as house-proprietors and printers, masons and book-sellers, carpenters and tent-makers, goldsmiths and bed-makers. The Statistical Committee tried to effect a compromise, with the natural result that the orders are much more intricate, and not at all more satisfactory. They propose fifteen orders in this class instead of six, and offer no less than 148 sub-orders, several of which are mere repetitions. The managers of the Bombay Census adopted a much simpler and thoroughly-consistent division, depending entirely upon human wants. Unfortunately it cannot be fitted into the rest of Dr. Farr's scheme. Guided by it and Colonel Strachey's memorandum on the subject, the Committee would propose the following orders for this class:—

Class 5.—Industrial.

Order 1. Workers in Textile fabrics and dress.
" 2. " " Food, drink, and stimulants.
" 3. " " Metals.
" 4. " " constructive art (building, &c.)
" 5. Makers of books and writing materials.
" 6. " " household goods (furniture, pottery, &c.)
" 7. Workers in combustibles (oil, fuel, fireworks, &c.)

This arrangement will give but one extra order, and four of them will not materially differ from the corresponding orders in Dr. Farr's table.

10. The next class (6) is indefinite and non-productive, and is thus divided.

Class 6.—Indefinite and Non-productive.

Order 1. Ordinary laborers not engaged in special work.
" 2. Persons of rank and property.
" 3. Persons supported by the community.
" 4. Other occupations.

The last of these is not numbered in the table, but quoted in the letter press, and is therefore entered. The Committee do not propose to make any alteration in this class. The first order will include coolies and all whose labor is available at call for any kind of work. The second will be defined as proposed in Class 4, and will include those persons who derive their income from land which they do not cultivate. Persons living on the interest of Government paper will also be included. The third order will include the occupants of jails and asylums, beggars, prostitutes, and generally the classes who are either incapable or unwilling to earn their living by reputable methods. The last order will, of course, include those occupations for which no place can be found in any other order.

11. Pensioners will, in all cases, be included in the order to which they belonged while performing the work which has entitled them to pension.

12. Although the above is the classification which will be employed—should it receive the sanction of Government—it is intended to register every separate occupation that may be returned, and all will be contained in the report the Committee will have the honor to submit, although it is evident this course will entail a great amount of troublesome labor; the Committee are prepared to undertake it from a conviction that the information thus gathered may at any time become very valuable. The Sanitary Commissioner, Dr. Ranking, has pointed out several instances in which such an enumeration is very desirable at the present time, and every means will be adopted to secure an accurate return.

13. The following table will exhibit, at a glance, the scheme devised by Dr. Farr and that which the Committee propose. It will be seen that the modifications are made in the spirit of the original, and are only such as are required by the circumstances of the city and the indistinctness of some of the original orders:—

CLASS 1.—*Professional.*

Dr. Farr's Orders.	*Proposed Orders.*
1. Government servants (Civil).	1. Government servants (Civil).
2. Military and Police.	2. Military and Police.
3. Learned Professions.	3. Learned Professions.
	4. Minor Professions.

CLASS 2.—*Domestic.*

4. Those occupied in family.	
5. „ „ personal service.	5. Those occupied in personal service.

CLASS 3.—*Commercial.*

6. Those who buy or sell, keep or lend.	6. Those who buy or sell, keep or lend.
7. „ convey persons or goods.	7. „ convey persons or goods.

CLASS 4.—*Agricultural.*

8. Those who possess or work land.	8. Those who work land.
9. Engaged about animals.	

CLASS 5.—*Industrial.*

10. Workers in art or with combinations.	
11. „ textile fabrics and dress.	9. Those who work textile fabrics and dress.
	10. „ food, drink, and stimulants.
12. „ food and drink.	
13. „ minerals.	11. „ metals.
14. „ animal substances.	12. Workers in constructive art.
15. „ vegetable.	13. „ books and writing materials.
	14. „ household goods.
	15. „ combustibles.

CLASS 6.—*Indefinite and Non-productive.*

16. Laborers (General).	16. Laborers (General).
17. Persons of rank and property.	17. Persons of rank and property.
18. „ supported by the community.	18. „ supported by community.
19. Other occupations.	19. Other occupations.

The number of classes and orders is the same in each, and the result will not materially differ, except in the facility they offer for drawing those economical lessons which are the great objects to be gained in all such inquiries as that under consideration.

14. In order to ensure uniformity in the classification, a list of all known trades will be drawn up previous to the census. Against each occupation will be entered the number of the order to which it should belong, and the office staff will be required to follow this arrangement most carefully.

The total number of persons in Madras returned as following some occupation is 140,651, and of these 27,973 are females. If we take the whole adult male population, we shall find that about 76 per cent. of them have been returned as following one or another occupation. In a country where the employment of a single male member of a family is often an excuse for the idleness of the remainder, I think these results are fairly satisfactory. It has been already explained that women employed simply in domestic duties, and young children incapable of labor, have not been entered in the employed lists.

1. *Government Service (Civil).*—The occupations under this head include all kinds of employment in the civil departments of the State, and also the persons formerly employed in such duties and now pensioned. The numbers so employed in the town of Madras are 6,318, or 1·6 per cent. of the whole population. Europeans, as might be expected, enjoy the largest share of offices in the civil department of the Government, that is, of the total European population of the town 7·8 per cent. have employment under Government; the Eurasians have 6·6 per cent. of their numbers so employed; Kshatriyas, 3·2 per cent.; Brahmans, 3 per cent.; Mussulmans, 2·2 per cent. The "Chetties," or representatives of the third great order of Hindús, do not affect Government service to any extent, the proportion so employed being only ·4 per cent. Of the Súdras, the Kavarés, Vellálars, Idaiyars, and Kanakkans furnish the following percentages of Government servants—2·3, 2·5, 1·5, 1·8 respectively. The Barber caste alone is remarkable as furnishing no individuals to the Civil Service of the Government.

2. *Military Service.*—The classification under this head includes, besides the military, all members of the police force and pensioned military servants. In this class of employment we find 4,761 persons have been accounted for. The ruling race, naturally, has the largest proportion of its members in military service—18·7 per cent. Next to these the Kshatriyas, including the Rájpúts or hereditary fighting caste of the Hindús, show the largest proportion—3·8 per cent., and after these come the Mussulmans with 3·5 per cent. of their numbers in this description of service. Brahmans (mostly in the Police Department) do not figure very largely as guardians of the peace, only ·5 per cent. of their numbers being so employed; nor do the mixed race of Eurasians appear frequently in this class, the proportion being nearly one per cent. Of all classes of the population only 1·2 per cent. are engaged in military or police duties.

3. *Learned.*—The "learned" professions in Madras are represented by 1,092 individuals, and the proportion of the population thus employed is ·3 per cent. of the whole.

From the quoted extract of the Census Committee's report it will be seen that professions have been classed as "learned" and "minor." Under the former head are included members of the Ecclesiastical, Legal, Medical, and Engineering professions, Musicians, Artists, and Literary men, Inspectors of Schools, &c. The largest number of persons classified as following any one profession are "doctors."

The classification of professions is not so perfect as it might have been with a little more care, but it would seem that about 700 persons are engaged in ministering to the "ills that flesh is heir to" in this city. It must not be supposed that the whole of these persons are educated men, who have claims to be considered as members of a learned profession. The great bulk of the medical profession, as shown in the Census returns, is made up of self-styled "Native Doctors," who engage in practice, without submission to any test of their acquired knowledge or qualifications. The law of India, as it at present stands, permits any man to style himself a doctor, and to engage in the responsibilities of the practice of the medical profession, so long as he does not infringe any of the provisions of the Penal Code.

The medical profession in Madras includes the administrative officers of the public medical services, and several officers holding official positions at the Presidency, but very

few persons outside the public service who hold legal qualifications to practice. The Apothecaries are either in the service of Government or pensioned officers of that rank. The Hospital "Dressers" occupy the same position. All these classes have obtained certificates of their fitness to practise their profession, but this is not the case with the majority of the class returned as "Doctors" or "Native Doctors."

The Legal profession includes Judges, Barristers-at-Law, Solicitors, Pleaders, Vakeels, and others described as "Lawyers." The profession is not largely represented in the Census returns, and I am inclined to think that some omissions have been made, due probably to the fact that the town Census was primarily taken during the period of the closure of the Law Courts.

The Ecclesiastical profession includes "Bishops," "Clergymen," "Deacons," "Kazees," "Koran teachers," "Missionaries," and "Priests."

The followers of literary pursuits are nine Editors, one Dramatist, nine Poets, twenty-one Professors, and three Pundits.

The remainder of the learned professions are grouped under the headings "Astronomer," "Band Master," "Civil Engineer," "School Inspector," "Photographer," "Purôhit," and "Veterinary Surgeon."

4. *Minor Professions.*—The minor professions, as classified in the Census Office, give employment to 8,026 persons. A large proportion of the people so employed are Writers or Accountants employed in the Railway Department, Mercantile houses, shops, &c., and the calling of a writer is one that is exceedingly popular with the native community, involving as it does little or no bodily exertion, and the hours of labor being regular and limited.

This division of professional labor includes also the persons employed in teaching in schools, and those engaged as agents of merchants and others, in buying and selling under the name of "Dubashes." It includes native and other Musicians, Singers, Jugglers, Astrologers, Draughtsmen, Interpreters, Midwives, &c. There are a few curious items in the list that may be noticed, such as "Koran reader," "Pyal teacher," "Petition writer," "Tom-tom beater," "Tatooer," but the bulk of the minor professional persons are grouped under the classes as indicated.

5. *Personal Service.*—The next class of occupations is that of personal service. In this employment, we find that 17,854 persons (inclusive of 5,750 females) are engaged. "Domestic servants" constitute by far the largest sub-division of the class. The several occupations of a household are not given always in detail, but some are furnished, such as Butler, Ayah, Maty, Scavenger, Sweeper, Dhoby, Barber, &c. Cooks are classed under the heading relating to food. About eight per cent. of the male population is engaged in personal service.

6. *Traders.*—The population engaged in trade constitutes above ten per cent. of the male population of the town. Traders abound most numerously in the 2nd, 3rd, and 7th divisions. There were 18,579 persons (including 3,351 females) employed in the various branches of trade and commerce. The class of persons who most affect trade are the Chetties, of whom 15·7 per cent. are classified as traders. The caste next in importance as traders are the Idaiyars or shepherds, of whom 8 per cent. are engaged in trading occupations, and next to these the Shánárs and Fishermen, of whom 7·8 and 7·7 per cent. respectively are so employed. Brahmans and Kshatriyas are engaged in trade to some extent, but less so than many other classes of the community, the proportion of Brahmans so employed being 3·2 and of Kshatriyas 4·9 per cent.

The largest number of persons in this class are returned as general dealers or merchants, but many of the occupations are specified, such as dealers in grain, fish, oil, toddy, milk, buttermilk, tobacco, betel, vegetables, fruits, drugs, flowers, metals, jewels, perfumes, &c.

The trades specified are largely connected with the food supply of the population.

7. *Conveyors.*—Under the head Conveyors are classified all persons connected with the carriage of persons or goods. The returns shew a total of 9,667 persons engaged in this description of labor, and all castes, except the Barber, appear in this classification. The largest proportion of any caste so employed is among the Pariahs, of whom 7·3 per cent. are engaged in the conveyance of goods or persons. The fisherman castes, which furnishes most of the Masulah boatmen, come next in frequency, and then the Chetti caste, and Potters are next in order. About 5·6 per cent. of the male population is engaged in the work of carrying goods or persons.

8. *Cultivators.*—The area of land under cultivation in the limits of the Municipality, exclusive of gardens attached to houses, is, roughly speaking, about 3,000 acres, and 3,627 persons are returned as engaged in cultivation. The proportion of cultivators is in an inverse ratio to the density of population, and it will be observed that, while the ratio of cultivators to the total male population is 2·4 per cent., this ratio falls to ·6 and ·3 per cent. respectively in the 2nd and 3rd divisions, while in the 1st, 4th, 6th, and 8th divisions of the town, where the population is scattered, the cultivators are in the proportion of 3·7, 6·8, 7·1, and 6 per cent. respectively.

As regar ds caste, the Vanniars and Vellálars head the list of cultivators. Most of the persons under this head are returned as gardeners and cultivators.

9. *Dress.*—Although the ordinary dress of the natives of Southern India is of a simple character, we find that no fewer than 10,183 persons are engaged in some occupation connected with the clothing of the body. Of the total classification under this head, the persons engaged in the weaving of cotton cloth, by hand, are the most numerous. There are 4,292 so employed. Silk weaving does not appear to be a common industry in this town, for only 120 persons are returned as following that special branch of the weaving trade. Of the weavers caste 39·3 per cent. are engaged in the business of weaving. This large percentage is probably due to the fact that the women and children of weavers assist at the looms.

The tailors of Madras are rather a numerous body. They number 3,616, or 2·7 per cent. of the occupied male population. The work of a tailor being sedentary and involving very little muscular exertion, is a favorite pursuit with both Mussulmans and Hindús, who, as a rule, dislike hard work. The "Weavers," Sátáni, and "other" castes amongst Hindús contribute the greatest proportion of their numbers to employments connected with dress. Weavers mostly abound in the 1st and 8th municipal divisions. They are not found so numerously in crowded parts of the town. A considerable number of Mahomedans are tailors by trade.

Next to the tailors come the makers of boots, shoes, and sandals, and this occupation gives employment to 1,229 individuals. The workers in leather amongst the Hindús constitute a distinct section of the Pariah caste, known as Chucklers. Some Mussulmans and Eurasians also engage in boot, shoe, and sandal making.

Amongst the various trades connected with dress, as they appear in the printed lists, are bangle-makers, dyers, embroiderers, fan-makers, hatters, ironers, lace-makers, needle-workers, tanners, and turban-tiers. Altogether upwards of five per cent. of the male population of the town is engaged in work connected with dress. Of the 10,183 persons employed in occupations connected with dress, 1,935 are females.

10. *Food and Drink.*—The next class of occupations to be noticed is that of persons connected with the production or sale of food, drink, and stimulants. Unfortunately, as already explained, the classification under this heading is very imperfect, as by some curious misapprehension the late Mr. Gover directed that all the persons engaged in the *sale* of food, drink, and stimulants should be classified amongst the traders (No. 6). On this account the numbers engaged in labor connected with the food supply of the population are not at all adequately represented in this section of the occupation list. The numbers

entered are 7,808 (males 5,501, females 2,307), and of these the cooks, fishermen, and toddy-drawers are the most numerous. The fishermen are given as 1,914, but besides these other 1,188 persons are engaged in the sale of fish, and the toddy-drawers are returned as 723, while 919 other persons are engaged in the sale of toddy, beer, and stimulants generally. The husking of paddy is an operation that is mostly performed by the women of a house-hold, and probably this is the reason why so few "rice-beaters" (123) are found in the list. The cowherds and milkmen are returned at 216, while in the trader's list we find 1,091 persons noted as engaged in the sale of milk and butter. The numbers entered under this denomination of labor do not fairly represent the aggregate of population employed in connexion with the food supply of the town.

11. *Metals.*—The number of persons returned as following occupations connected with the use of metals is 3,588, and a few of every caste (except the barbers and potters, who stick to their original professions) are returned as so employed. The greatest percentage of all, however, is amongst the Kammálan or artizan class, of whom 15·7 per cent. are engaged in occupations of this description. There are 1,120 blacksmiths and ironsmiths, 107 farriers, 238 brassworkers, 53 coppersmiths, and no fewer than 1,645 goldsmiths. The number of goldsmiths is very easily explained when we take into account the habits of the people, and the fact that very large numbers of the population convert all their surplus wealth into jewels and personal ornaments, and that the setting and re-setting of goldwork for a population, the poorest member of which is the possessor of a jewel of some kind, entails a very considerable amount of labor. Workers in silver are set down as 24, but the goldsmiths work in silver as well as gold. Workers in tin are 144 in number, and mostly occupied in the manufacture of cases, boxes, or common vessels for eating and drinking, for which there is some local demand. Nearly the whole of the metals which pass through the hands of the local artizans are imported products.

12. *Construction.*—There are 5,584 persons, of whom only 42 are females, classed as workers in constructive arts. The largest percentage of workers of this class belong to the Kammálan or artizan castes (11·3). The Vannian castes have 2·6 per cent. of their numbers so employed; the Kanakkans 2·1 per cent.; Vellálars 2 per cent.; and Eurasians 1·7. It is satisfactory to find that some members of the Eurasian population have taken to industrial pursuits.

There are 39 distinct occupations entered under this division of labor, and the most important in a numerical point of view are the following:—Bricklayers (2,224), Carpenters (1,447), Painters (497), Sawers (414), Mechanics (114).

13. *Books.*—The persons engaged in printing, or making of books are 1,353 in number, but the classification adopted has thrown the members of the Government Printing Establishment into order 1. The number, therefore, understates the population engaged in printing or book-work. There are only two paper manufacturers returned in the Census schedules, and this in a country where fibrous substances suitable for conversion into paper abound. All the paper used in the Presidency, with the exception of a coarse, unglazed article of local manufacture, is imported. The Eurasians and fisher caste people furnish the greatest proportion of persons to occupations connected with the production of books. After these come the Vellálars and Idaiyars.

14. *Household goods.*—In a country where the articles of domestic furniture are limited to simple necessaries, and in which country, chairs, tables, beds, and bedding are usually dispensed with, and the cooking utensils are of the simplest kind, it may be surmised that only an insignificant section of the population will be employed in the manufacture of "household goods," and this is really the case at Madras, where only 786

persons are returned under this order of occupation. Of this number 291 are "potters," who supply the various earthenware vessels used in domestic life. A good many potters reside outside of the town, and send their wares in for sale. Basket-makers (85), boxmakers (41), coopers (108), rattanworkers (90), ropemakers (30), matmakers (30), and toymakers (28) are the principal workers of this class.

15. *Combustibles.*—The persons employed about combustibles are still fewer in number. They include the sellers of fuel and the manufacturers of gunpowder, fireworks, &c. The total of this class is 174.

16. *Laborers.*—The largest proportion of the male population of the city is employed in unskilled labor. Nearly 16 per cent. of the male population is so returned, and every caste and creed furnish some hands to this large section of the community.

Europeans, Eurasians, and Brahmans are only employed in this way to the extent of ·2, ·3, and ·6 per cent. of their populations respectively. The members of the Vannian caste have 20·4 per cent. of their whole population employed in unskilled labor, while the Pariahs have 12·1 per cent., the Shánárs 9·7 per cent., the Kavarés 9·4 per cent., the Idaiyars 7·8 per cent., and the Fisher castes 7 per cent.

Altogether 31,950 persons are classed as laborers, and of these 8,340 are women.

17. *Property.*—There are 2,411 persons in the town who are classed as possessing "rank and property," of whom 662 are females.

Of these 467 are in receipt of incomes from the Government in connexion with the Carnatic property, 685 are returned as house and land owners, 1,037 as "independent," others as deriving their incomes from "rent," "property," "interest," "jaghires," "markets," "land," &c.

The Brahmans take the first rank in this influential section of the community, 1·5 per cent. of their number being returned in the property class. Next to the Brahmans come the Mussulmans, of whom 1·3 per cent. figure in the class, chiefly, however, as receivers of Carnatic stipends, which, in all cases, certainly do not imply wealth on the part of the stipendiaries. The Vellálar and Idaiyar castes have each one per cent. of their population so classified. The Chetties, who are certainly the wealthiest class of the community, show only ·9 per cent. of their number under this head, the reason probably being that their capital is employed in more renunerative investments than land or houses.

18. *Unproductive.*—The number of persons classified as following unproductive occupations is 6,484, including 3,411 females. The list includes beggars (3,514), mendicants (615), prostitutes (2,058), the latter term includes the class of women attached to Hindu temples, dancers and dancing girls (220), and faqueers (61).

19. *Others.*—There are 406 persons including 7 females whose occupations were not classified under the foregoing lists. The special employment of 283 of these was not recorded.

Table No. 24 contains a detailed list of occupations, and a reference thereto will show that 476 distinct occupations have been classified. At page 9, Mr. Gover mentions that no less than 657 distinct occupations were returned in the Census schedules; but, on going through these in detail, it was found that many names, meaning the same thing, had been separately entered, and that the 657 occupations of the schedules admitted of reduction to 476. These might have been still further simplified, only that it was deemed advisable to let the entries in the Census schedules remain as nearly as possible in their original condition.

INFIRMITIES.

The total number of persons returned as laboring under the infirmities of insanity, idiotcy, deafness, dumbness, blindness, and leprosy was 3,308; or nearly one per cent. of the population. Of these 1,683 were males and 1,625 females.

These returns are not very accurate, and there is evidence that the data collected by the enumerators has been carelessly compiled in the Census Office. Grave errors have been discovered, especially in regard to the number of lunatics, since the tables were printed.

The specified bodily infirmities are as follows:—

Idiots	... 220	Deaf	... 864	Blind	... 1,419
Insane	... 144	Dumb	... 243	Lepers	... 418

With regard to the idiots and insane we find that 198 were males and 166 females. Of the persons returned as deaf 409 were males and 455 females; of the dumb 117 were males and 126 females; of the blind 699 were males and 720 females; of the lepers 260 were males and 158 females.

So far as these figures go it would seem that idiotcy, insanity, and leprosy are most common amongst the male sex, while deafness, blindness, and dumbness are more evenly distributed amongst the sexes.

Idiots and Insane.—It may be noted here that the Census returns of the city should include the lunatics and idiots collected in the Madras Lunatic Asylum, as this institution lies within the municipal limits of the town. The average number of lunatics in this institution is from 200 to 250, but many of them do not belong to the town, as the asylum is a general one for the accommodation of all criminal and other lunatics in Madras and the southern districts of the Presidency. Owing to an error in the adjustment of the books, the lunatics in the Asylum were omitted from the total, while the idiots were included. To the 144 insane in the tables must be added 168 lunatics residing in the Asylum on the date of the Census, making a total of 312 insane persons.

The greater proportion of the insanes and idiots are between 25 and 55 years of age.

Deaf.—Of the total number of deaf persons (864) about three-fourths (641) are beyond 45 years of age, and nearly one-half (365) are returned as beyond 65 years of age. This fact shows that the majority of deaf persons are those in whom vitality is waning, and that the infirmity is one generally connected with advancing age and decay of bodily powers.

Dumb.—The number of dumb persons is said to be 243, and, as the returns show entries of dumb persons from the age of two years upwards, the infirmity is probably in most cases congenital and associated with deafness. There is no special institution in this part of India for the education of the deaf and dumb.

Blind.—Blindness appears to be the lot of 1,419 individuals in the town of Madras. More than one-half (955) are returned as beyond 55 years of age. This infirmity, like deafness, is a frequent concomitant of old age, but the returns show that 39 children under 10 years of age were blind, and many of these probably were born blind. In India, as in all other tropical countries, the power of vision, in youth, is often lost by diseases affecting the eye. Ophthalmia and small-pox frequently destroy the power of sight, while the blindness of the aged often depends upon slow changes in the internal structure of the eye. Many of these cases of blindness admit of relief by surgical interference, and on an average about 230 persons yearly have had their vision wholly restored by the skill of the surgeons who superintend the operations of the local Eye Infirmary. Some 500 other persons are annually benefited at the same Institution, so that they receive partial restoration or improvement of sight. To the operations of

the Eye Infirmary it is probably due that there are so few blind persons in this large town population.*

Lepers.—The number of persons afflicted with leprosy is returned as 418. Whether these figures comprehend the whole of the victims of this intractable and loathsome malady, may be a question. Dr. vanSomeren, the surgeon in charge of the Leper Hospital, who has been consulted on the subject, is of opinion that there are more than 418 lepers residing in the city. In the special institution for the care of lepers, of which he has charge (Leper Hospital), the average number of admissions annually during the last three years has been 10 East Indians and 117 Natives, or a total of 127; but these are not all new cases. Many come into the Leper Hospital for a few weeks or months, and then leave again, and may be re-admitted once or more in the year.

The daily average number of lepers in the hospital is 105, of whom 25 are East Indians and 80 Natives.

Dr. vanSomeren is of opinion that Pariahs and Mahomedans are less afflicted with leprosy than Hindus of caste, but this is scarcely borne out by the census returns.†

EDUCATION.

The elaborate report by the late Mr. Gover on the "results of the Educational Census of Madras," and which is given as an appendix to the present report, renders it unnecessary that I should say anything on a subject which my predecessor in this work was so well qualified to write upon.

There are, however, a few tables which touch upon the state of education amongst the general population of the town, and regarding these a few words of explanation may be necessary. All that was sought to be ascertained in this respect was the number of persons of each caste or nationality and occupation able to read and write. As a rule the returns thus obtained would exclude all young children under the age of five years, and a large number of females of all ages.

The table No. 28 shews the educational results according to age. In this we find that 2·5 per cent. of the population under five years of age are returned as capable of reading or writing, while of the total numbers below five and ten years of age, twelve per cent. have made that much progress in their education. From 10 to 15, 22·3 per cent. are able to read and write.

Above that age the proportions are as follows :—

Able to read and write.

From	15 to 25...	23·8 per cent.
,,	25 ,, 35...	21·9 ,,
,,	35 ,, 45 ..	23·1 ,,
,,	45 ,, 55...	22·2 ,,
,,	55 ,, 65 ..	10·9 ,,
Over	65 ...	19·4 ,,

* I give below a table, kindly furnished me by Dr. Chipperfield, showing the annual number of cases of complete and partial restoration to sight during the last ten years at the Eye Infirmary.

Years.	Restored to Sight.	Partially restored.
1863	82	317
1864	135	266
1865	112	276
1866	166	451
1867	154	372
1868	261	540
1869	382	616
1870	342	721
1871	367	594
1872	285	805
Total	2,286	4,958

† No attempt was made on the present occasion to number the persons afflicted with elephantiasis. This disease is very common in some parts of the town, and in any future Census it would be well to obtain some exact information as to the classes of the community most liable to the malady.

The table No. 29 shows the number and proportion of persons of each classified caste or nationality capable of reading and writing, according to their residence in the several municipal divisions.

The principal facts of interest in regard to this table are the proportions in which the various classes of the people have so far advanced in elementary knowledge as to be able to read and write.

Below is an abstract of the results arranged according to the order of educational merit :—

Order of Merit.

1. Europeans	80·1 per cent.	12. Kammálan	18·4 per cent.
2. Eurasians	60·4 ,,	13. Mahomedans	18·1 ,,
3. Other Races	53·5 ,,	14. Other Castes	17·9 ,,
4. Brahmans	40·7 ,,	15. Weavers	12·1 ,,
5. Kanakkans	37·2 ,,	16. Potters	11·6 ,,
6. Vellálars	28·2 ,,	17. Shánárs	11·5 ,,
7. Chetties	25·9 ,,	18. Fishermen	11·1 ,,
8. Kshatriyas	23·8 ,,	19. Vunnian	10·4 equal.
9. Sátánis	23·4 ,,	19. Pariahs	10·4 equal.
10. Kavarés	21·3 ,,	20. Barbers	8·8 ,,
11. Idaiyars	19·7 ,,	21. Washermen	4·1 ,,

These results are very much what might have been anticipated from the known position of the several classes in regard to elementary education.

The percentage of Europeans capable of reading and writing is unusually high, owing to the disproportion of the sexes residing in the town, and the fact that nearly every male European in the country, beyond the age of infancy, is in such a position that reading and writing are matters of course with him. The proportion of East Indians who read and write is very high, and this might have been anticipated from the excellent provision in the town for the elementary education of the children of all Christian congregations. Amongst the Hindùs the Brahmans take the lead, and their position would undoubtedly be much higher if their females had been instructed in the same proportion as the males. The Mahomedan community occupies a low place in regard to elementary education, only 18·1 per cent. of the community being able to read and write. Elementary education is very defective amongst the castes of Hindus engaged in agricultural or other labor, and personal service.

The great body of agricultural laborers belonging to the *Vunnian* caste, although they hold themselves to be of good caste and claim descent from the ancient rulers of the country, stand no higher in an educational point of view than the *Pariahs*. The dhobiés or washing caste stand lowest in the list, only 4·1 per cent. of them being returned as able to read and write.

In Table 30 the people engaged in various occupations are classified according to their ability to read and write. This table includes only the numbers of the population actually engaged in some description of employment, and omits all reference to women and children except such as are employed in the various classified occupations. This list is very properly headed by the "Learned professions," 84 per cent. of the members of which are credited with the ability to read and write. It is difficult at first sight, to understand how any man can follow a "learned" profession without a knowledge of reading and writing, but in the census classification a large number of Native Doctors are entered in the class of "learned professions," and it is to be feared unjustly so, having regard to their literary attainments.

It is probable that the 16 per cent. of the "learned" professions that cannot read or write belong to the Native Doctor class.

The persons employed about "Books" have the highest percentage of their number able to read and write, next to the Learned and Minor Professions. It is the fact I believe that many natives employed as compositors in printing offices are able to compose fairly from English manuscript without the faintest knowledge of the language, or the meaning of the writing before them. The persons in the Civil and Military Services of Government stand high in the list of persons able to read and write, and so do the Traders, and Owners of Property. On the whole nearly 31 per cent. of the occupied population of the town are returned as able to read and write, and this proportion, having regard to the circumstances of the bulk of the population, may perhaps be regarded as an indication that the primary education of the people has not been neglected.

AREA OF THE TOWN.

I am indebted to Colonel Priestley, of the Revenue Survey Department, for a calculation of the areas included in the several municipal divisions of the town. The total area of the township is very nearly 27 square miles, but the distribution of the population, as already observed, is very unequal.

The following abstract shows the number of persons to each square mile in the eight divisions of the town. Certain portions of the 27 square miles, such as the Esplanades, Island, Government House, and Chepauk Ground, have no population, and these are omitted in calculating the density of population. It will be observed that the congregation of inhabitants is greatest in the 2nd, 3rd, and 7th municipal divisions, and it follows, as a natural sequence, that in these divisions of the town municipal expenditure for sanitary works is most likely to be needed.

Divisions.	Area in Square Miles.	Population of each Division.	Average No. of Persons to each Square Mile.
1st Division	5·31	64,885	12,219
2nd do.	0·74	73,062	98,732
3rd do.	0·91	52,097	57,249
4th do.	3·88	9,701	2,500
5th do.	2·44	64,901	26,598
6th do.	4·16	19,221	4,620
7th do.	1·32	68,940	52,227
8th do.	4·40	41,113	9,344
Total	23·16	*393,920	17,008
Add the area of unoccupied portions, such as the Esplanades, Island, Government House, Chepauk Ground, &c.	3·66		
Grand Total	26 82		

EXPENSES OF THE CENSUS ESTABLISHMENT.

The total cost of the Madras Town Census (irrespective of charges for printing the report) has been Rupees 21,766-9-8. The Municipality estimated the expenditure at Rupees 25,000, and the Madras Government agreed to bear a moiety of the charges.

The following is an abstract of the charges :—

	Rs.	A.	P.
Preliminary expenditure by Mr. Gover ...	1,077	8	6
Establishment	15,896	14	8
Contingencies	1,173	5	10
Printing, advertising, and stationery ...	2,321	12	2
Furniture	835	0	6
Rent	462	0	0
Total ...	21,766	9	8

* This is exclusive of the houseless poor population.

The establishment charges were heaviest in the months of September, November, and December 1871, and January 1872, by which time the greater part of the tabulation work had been completed.

In September 1871, for the preliminary Census, there were employed under the Census Officer a manager, two superintendents, ten writers, and sixty-five enumerators, and again in November there were seventy enumerators employed in taking the final Census.

GENERAL REMARKS.

It is to be regretted, I think, that each district enumerator was not called upon to make a report, or abstract, of his results. One report of this kind tendered by an enumerator, Narrain Iyer, is printed in the Appendix as an example of the kind of report that might in future be furnished by enumerators. A collection of such reports would have furnished better material for a Census report than the bare tabulated results. The enumerators of the town census were mainly men of education and intelligence, and their remarks on the Census results of their several districts would have been interesting.

When the tabulated results came into my hands in October 1872, the work was almost complete, but the several particulars had not been arranged, so as to give the information required by the Government of India, and in one or two respects the work had to be re-tabulated to furnish the tables of population in the desired form.

This extra work has been completed in the General Census Office under the immediate superintendence of myself and Mr. Kalyana Soondrum Chetty, the Assistant Census Officer, aided by a few clerks of the establishment, to whom I am indebted for much valuable aid in arranging the tabular forms, so as to exhibit the results clearly.

As the Municipal census establishment with the exception of Mr. C. Clark, the Manager, and two or three writers, had been disbanded before I took charge of the work left unfinished by Mr. Gover, I can make no remarks on the conduct of the establishment. Mr. Clark has since been appointed Manager of the General Census Office, the duties of which he discharges carefully and creditably, and some of the enumerators of the Town Census have subsequently also been employed in the General Census Office. One of these Narrain Iyer, whose report is published as an Appendix, was for some months Deputy Manager under Mr. Clark, and conducted his duties very efficiently.

At page 5 Mr. Gover has alluded to the "Memorandum" on castes and occupation by the Census Committee, as furnishing a separate Appendix. As the more important portions of this Memorandum have already been incorporated in my report, it is not thought advisable to add to the bulk of this volume, by printing it a second time.

21*st April* 1873. (Signed) W. R. CORNISH, F.R.C.S.,
Sanitary Commissioner
in Charge of the Census Office.

TABLES OF RESULTS

OF

THE CENSUS OF NOVEMBER 1871,

FOR THE

MADRAS MUNICIPALITY.

No. (1).—Houses.

I.—*Statement showing the Number of Houses and the Population, with the Average Number of Persons to each House in each Section of the Madras Municipality.*

Division.	Ward.	Section.	Number of Houses. Terraced.	Tiled.	Thatched.	Total.	Number of Persons in Terraced Houses.	Tiled Houses.	Thatched Houses.	Families in Out-houses	Total.	Average No. of Persons to each House Terraced.	Tiled.	Thatched
1st Division.	West	1st	59	1,408	929	2,396	575	10,034	4,436		15,045	9·7	7·1	4·8
		2nd	40	1,250	1,390	2,680	322	10,496	6,113		16,931	8·0	8·4	4·4
	East .	1st	159	1,732	1,805	3,696	840	15,606	5,895		22,341	5·3	9·0	3·2
		2nd	37	777	746	1,560	210	4,767	2,670		7,647	5·7	6·1	3·6
		3rd	12	380	188	580	50	2,106	765		2,921	4·1	5·5	4·0
	Total		307	5,547	5,058	10,912	1,997	43,009	19,879		64,885	6·5	7·8	3·9
2nd Division.	North.	1st	18	395	88	501	35	3,689	560		4,284	1·9	9·3	6·4
		2nd	197	710	55	962	915	5,398	164		6,477	4·6	7·6	2·9
		3rd	41	625	49	715	328	8,327	279		8,934	8·0	13·3	5·7
	South.	1st	92	239		331	709	2,199			2,908	7·7	9·2	
		2nd	137	270		407	1,451	3,245			4,696	10·6	12·0	
		3rd	252	366		618	2,033	4,433			6,466	8·1	12·1	
		4th	280	234		514	2,500	1,799			4,299	8·9	7·7	
	Centre.	1st	153	627		780	2,410	6,262			8,672	15·8	9·9	
		2nd	2	140	198	340	48	980	859		1,887	24·0	7·0	4·3
		3rd	151	471	4	626	2,024	5,299	50		7,373	13·4	11·3	12·5
		4th	273	642		915	2,843	7,356			10,199	10·4	11·5	
		5th	500	284		784	4,443	2,424			6,867	8·9	8·5	
	Total		2,096	5,003	394	7,493	19,789	51,411	1,912		73,062	9·4	10·3	4·9
3rd Division.	South.	1st	210	470		680	1,458	4,537			5,995	6·9	9·7	
		2nd	166	251		417	1,084	1,208			2,292	6·5	4·8	
		3rd	205	269	2	476	2,218	2,326	40		4,584	10·8	8·6	20·0
	North.	4th	114	158	22	294	1,103	1,475	118		2,696	9·7	9·3	5·4
		5th	135	358		493	1,203	2,733			3,936	8·9	7·6	
		6th	108	495	295	898	1,080	4,600	1,866		7,546	10·0	9·3	6·3
		7th	75	116	2	193	875	930	4		1,809	11·7	8·0	2·0
		8th	124	376		500	1,142	3,855			4,997	9·2	10·3	
		9th	97	507	9	613	1,435	5,051	76		6,562	14·8	9·1	8·4
		10th..	136	408	34	578	973	4,835	188		5,996	7·2	11·9	5·5
		11th..	72	504	44	620	881	4,579	224		5,684	12·2	9·1	5·1
	Total		1,442	3,912	408	5,762	13,452	36,129	2,516		52,097	9·3	9·2	6·2
4th Division		1st .	30	494	285	809	167	3,451	1,476		5,094	5·6	6·1	5·2
		2nd	35	470	178	683	204	3,196	1,207		4,607	5·8	6·8	6·8
	Total		65	964	463	1,492	371	6,647	2,683		9,701	5·7	6·9	5·8
5th Division.	North.	1st	99	903	126	1,128	2,095	6,987	784		9,866	21·2	7·7	6·2
		2nd	89	655	258	1,002	785	8,190	1,053		10,028	8·8	12·5	4·1
		3rd .	64	1,005	294	1,363	973	7,230	1,259		9,462	15·2	7·2	4·3
		4th	9	464	28	501	70	4,039	109		4,218	7·8	8·7	3·9
	South.	1st	140	721	233	1,097	1,570	7,154	1,881		10,605	11·2	9·9	8·1
		2nd	35	540	45	620	443	4,512	198		5,153	11·7	8·3	4·4
		3rd	68	407	21	496	950	3,284	118		4,352	13·1	8·1	5·6
		4th	48	1,073	205	1,326	651	9,415	1,151		11,217	13·6	8·8	5·6
	Total		552	5,771	1,210	7,533	7,537	50,811	6,553		64,901	13·6	8·8	5·4
6th Division	South.	1st	60	611	151	822	704	4,502	768	195	6,169	11·7	7·4	5·1
		2nd	72	297	245	614	962	2,531	1,143	650	5,286	13·4	8·5	4·7
	North.	1st .	80	605	722	1,407	1,269	3,171	2,169	1,157	7,766	15·9	5·2	3·0
	Total		212	1,513	1,118	2,843	2,935	10,204	4,080	2,002	19,221	13·8	6·7	3·6
7th Division.	Chintadrepet.	1st	44	504	125	673	326	4,074	819		5,219	7·4	8·1	6·6
		2nd	46	460	2	508	342	4,167	8	12	4,529	7·4	9·1	4·0
		3rd	56	511	17	584	556	4,570	63		5,189	9·9	8·9	3·7
		4th	32	380	78	490	331	2,363	380		3,074	10·3	6·2	4·9
	South.	1st	133	843	151	1,127	806	6,294	532		7,632	6·1	7·5	3·5
		2nd	110	947	102	1,159	922	8,370	99	37	9,428	8·4	8·8	0·1
		3rd	43	766	24	833	290	5,656	81	3	6,030	6·7	7·4	3·4
	Centre.	1st	98	1,210	7	1,315	808	8,064	12	65	8,979	8·2	6·7	6·0
		2nd	55	900	49	1,004	586	6,876	226		7,688	10·7	7·6	4·6
		3rd	14	852	38	904	225	5,308	107	107	5,747	16·1	6·2	2·8
		4th	45	890	5	940	330	5,049	46		5,425	7·3	5·7	9·2
	Total		676	8,263	598	9,537	5,522	60,791	2,403	224	68,910	8·2	7·3	4·0
8th Division.	North.	1st	20	649	395	1,064	101	4,378	1,658		6,137	5·1	6·7	4·2
		2nd	36	695	95	826	432	4,609	469	257	5,767	12·0	6·6	4·9
		3rd	48	672	269	989	591	4,603	722		5,916	12·3	6·8	2·7
		4th	45	867	123	1,035	469	7,215	501	146	8,331	10·4	8·3	4·1
	South.	1st	37	585	237	859	409	3,455	1,091	127	5,082	11·1	5·9	4·6
		2nd	20	696	39	755	129	4,956	165	18	5,268	6·5	7·1	4·2
		3rd	29	267	345	641	486	1,938	1,849	339	4,612	16·7	7·3	5·4
	Total		235	4,131	1,503	6,169	2,617	31,154	6,455	887	41,113	11·1	7·0	4·8
Grand Total			5,585	35,404	10,752	51,741	54,170	290,156	46,481	3,113	393,920	9·7	8·2	4·3
Add Houseless Poor			..	..			..	.	.		3,632			
											397,552			

No. (2).—Population.

II.—*Statement showing the Particulars of the Population of each Section of the Madras Municipality.*

Division.	Ward.	Section.	No. of Houses.	Males. Adults.	Males. Boys under 10 yrs.	Females. Adults.	Females. Girls under 10 yrs.	Total. Total Adults	Total. Total Boys & Girls.	Total. Total.	Hindus.	Mahomedans.	Europeans.	Eurasians.	Other Races.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1st	West	1st.	2,396	5,583	1,840	5,719	1,903	11,302	3,743	15,045	13,486	1,536	2	21		15,045
		2nd	2,680	6,316	2,063	6,485	2,067	12,801	4,130	16,931	15,343	1,450	4	134		16,931
	East	1st	3,696	7,844	3,108	8,078	3,311	15,922	6,419	22,341	19,416	1,892	194	626	213	22,341
		2nd	1,560	2,739	1,054	2,800	1,054	5,539	2,108	7,647	6,713	928		6		7,647
		3rd.	580	1,112	861	1,098	350	2,210	711	2,921	2,781	113	1	25	1	2,921
	Total		10,912	23,594	8,426	24,180	8,685	47,774	17,111	64,885	57,739	5,919	201	812	214	64,885
2nd	North	1st.	501	1,485	582	1,689	528	3,174	1,110	4,284	3,321	129	40	794		4,284
		2nd	962	2,551	674	2,530	722	5,081	1,396	6,477	6,362	109		6		6,477
		3rd	715	3,343	1,059	3,500	1,032	6,843	2,091	8,934	7,716	704	23	491		8,934
	South	1st.	331	1,099	340	1,111	328	2,240	668	2,908	2,302	13	77	382	134	2,908
		2nd	407	1,712	507	1,928	549	3,640	1,056	4,696	4,691	5			..	4,696
		3rd.	618	2,493	707	2,534	732	5,027	1,439	6,466	6,444	22				6,466
		4th.	514	1,699	471	1,669	460	3,368	931	4,299	4,041	49	84	124	1	4,299
	Centre	1st	780	3,077	971	3,672	952	6,749	1,923	8,672	8,526	51	5	90		8,672
		2nd	340	673	249	729	236	1,402	485	1,887	1,880	7		..		1,887
		3rd.	626	2,732	802	2,991	848	5,723	1,650	7,373	7,360	13				7,373
		4th.	915	3,652	1,044	4,368	1,135	8,020	2,179	10,199	9,817	373		8	1	10,199
		5th.	784	2,624	678	2,853	712	5,477	1,390	6,867	6,809	58				6,867
	Total		7,493	27,140	8,084	29,604	8,234	56,744	16,318	73,062	69,269	1,533	229	1,895	136	73,062
3rd	South	1st.	680	2,290	636	2,395	674	4,685	1,310	5,995	5,333	37	92	435	98	5,995
		2nd	417	855	232	936	269	1,791	501	2,292	1,336	12	231	679	34	2,292
		3rd.	476	2,147	432	1,534	471	3,681	903	4,584	2,792	515	887	291	99	4,584
	North	4th.	294	1,052	322	1,029	293	2,081	615	2,696	1,114	1,582				2,696
		5th.	193	1,406	419	1,647	464	3,053	883	3,936	3,229	129	66	484	28	3,936
		6th.	898	2,663	970	3,001	912	5,664	1,882	7,546	5,916	1,161	19	449	1	7,546
		7th.	193	698	203	699	209	1,397	412	1,809	1,113	683	7	6		1,809
		8th.	500	1,807	553	2,090	547	3,897	1,100	4,997	4,619	86	49	239	4	4,997
		9th.	613	2,359	730	2,702	771	5,061	1,501	6,562	3,423	3,138	1			6,562
		10th	578	2,376	639	2,407	574	4,783	1,213	5,996	5,847	123	7	19		5,996
		11th	620	2,065	631	2,284	704	4,349	1,335	5,684	5,250	338	6	83	7	5,684
	Total		5,762	19,718	5,767	20,724	5,888	40,442	11,655	52,097	39,972	7,804	1,365	2,685	271	52,097
4th		1st.	809	1,928	663	1,856	647	3,784	1,310	5,094	4,207	758	39	87	3	5,094
		2nd	683	1,695	612	1,743	557	3,438	1,169	4,607	4,183	323	34	67		4,607
	Total		1,492	3,623	1,275	3,599	1,204	7,222	2,479	9,701	8,390	1,081	73	154	3	9,701
5th	North	1st.	1,128	3,475	1,167	3,990	1,234	7,465	2,401	9,866	8,465	562	139	695	5	9,866
		2nd	1,002	3,668	1,273	3,761	1,326	7,429	2,599	10,028	8,737	1,167	4	120		10,028
		3rd.	1,363	3,371	1,119	3,769	1,203	7,140	2,322	9,462	8,461	118	132	631	120	9,462
		4th.	501	1,503	518	1,674	523	3,177	1,041	4,218	3,898	163	7	129	21	4,218
	South	1st.	1,097	4,190	1,139	4,101	1,175	8,291	2,314	10,605	7,789	1,369	205	1,236	6	10,605
		2nd	620	1,830	659	2,033	631	3,863	1,290	5,153	4,528	225	74	321	5	5,153
		3rd	496	1,623	560	1,660	509	3,283	1,069	4,352	3,906	71	164	199	12	4,352
		4th.	1,326	4,101	1,377	4,368	1,371	8,469	2,748	11,217	9,610	1,041	60	503	3	11,217
	Total	.	7,533	23,761	7,812	25,356	7,972	49,117	15,784	64,901	55,394	4,716	785	3,834	172	64,901
6th	South	1st.	822	2,212	839	2,253	865	4,465	1,704	6,169	5,574	376	136	72	11	6,169
		2nd	614	1,980	605	2,077	624	4,057	1,229	5,286	4,176	762	106	234	8	5,286
	North	1st.	1,407	2,861	953	2,985	967	5,846	1,920	7,766	6,989	258	218	301		7,766
	Total	.	2,843	7,053	2,397	7,315	2,456	14,368	4,853	19,221	16,739	1,396	460	607	19	19,221
7th	Chintadrepet	1st.	673	1,821	606	2,208	584	4,029	1,190	5,219	4,896	149	9	165		5,219
		2nd	508	1,672	537	1,826	494	3,498	1,031	4,529	4,258	253	1	17		4,529
		3rd	584	1,897	628	2,015	619	3,912	1,247	5,189	4,506	308	33	339	3	5,189
		4th.	490	1,147	377	1,206	344	2,353	721	3,074	1,978	691	48	352	5	3,074
	South	1st.	1,127	2,904	865	2,974	889	5,878	1,754	7,632	6,842	769		21		7,632
		2nd	1,159	3,413	1,102	3,742	1,171	7,155	2,273	9,428	6,416	2,982				9,428
		3rd	833	2,168	679	2,523	665	4,686	1,344	6,030	3,187	2,679	7	98	59	6,030
	Centre	1st	1,315	3,194	1,017	3,681	1,087	6,875	2,104	8,979	3,806	5,110	36	25	2	8,979
		2nd	1,004	2,834	785	3,194	875	6,028	1,660	7,688	4,592	3,096				7,688
		3rd.	904	2,117	620	2,381	629	4,498	1,249	5,747	2,783	2,912	8	44		5,747
		4th.	940	2,081	589	2,173	582	4,254	1,171	5,425	1,998	3,276	38	110	3	5,425
	Total		9,537	25,243	7,805	27,953	7,939	53,196	15,744	68,940	45,292	22,225	180	1,171	72	68,940
8th	North	1st	1,064	2,242	728	2,399	768	4,641	1,196	6,137	4,178	1,933	8	18		6,137
		2nd	826	2,104	710	2,205	748	4,309	1,458	5,767	4,394	1,254	58	61		5,767
		3rd.	989	2,158	786	2,153	819	4,311	1,605	5,916	5,584	200	77	51	4	5,916
		4th	1,035	3,033	990	3,251	1,057	6,284	2,047	8,331	6,338	1,547	51	394	1	8,331
	South	1st	859	1,867	585	1,989	641	3,856	1,226	5,082	4,100	606	68	297	11	5,082
		2nd	755	2,021	653	1,975	619	3,996	1,272	5,268	5,142	124	2			5,268
		3rd.	641	1,812	537	1,771	492	3,583	1,029	4,612	4,359	180	54	18	1	4,612
	Total ..		6,169	15,237	4,989	15,743	6,144	30,980	10,133	41,113	34,095	5,844	318	839	17	41,113
	Grand Total		51,741	145,369	46,555	154,174	47,522	299,843	94,077	393,920	326,890	50,518	3,611	11,997	904	393,920
Houseless Poor				2,568	184	726	154	3,294	338	3,632	3,162	446	2	16	6	3,632
			51,741	147,937	46,739	155,200	47,676	303,137	94,415	397,552	330,052	50,964	3,613	12,013	910	397,552

(No. 3).—Sex.

II.a.—*Statement shewing the proportion of Female Population to the Male of each Nationality in each Division of the Madras Municipality.*

Divisions.	Hindoos.			Mahomedans.			Europeans.			Eurasians.			Native Christians.			Others.			Total.			Percentage of Male and Female population to the gross.		
	Males.	Females.	Proportion of Females to every 100 Males.	Males.	Females.	Proportion of Females to every 100 Males.	Males.	Females.	Proportion of Females to every 100 Males.	Males.	Females.	Proportion of Females to every 100 Males.	Males.	Females.	Proportion of Females to every 100 males.	Males.	Females.	Proportion of Females to every 100 Males.	Males.	Females.	Proportion of Females to every 100 Males.	Both Sexes.	Porcuntage of Males to the total population.	Percentage of Females to the total population.
1st Division ...	25,852	26,399	102	2,862	3,057	107	118	83	70	412	400	97	2,664	2,824	106	112	102	91	32,020	32,865	103	64,885	49·3	50·7
2nd do. ...	32,537	35,241	108	807	726	90	156	73	47	934	961	103	723	768	106	67	69	103	35,224	37,838	107	73,062	48·2	51·8
3rd do. ...	18,097	19,255	106	3,812	3,992	105	945	420	44	1,336	1,349	101	1,201	1,419	118	94	177	188	25,485	26,612	104	52,097	48·9	51·1
4th do. ...	4,168	4,079	98	551	530	96	43	30	70	74	80	108	61	82	134	1	2	200	4,898	4,803	98	9,701	50·5	49·5
5th do. ..	24,214	25,648	106	2,366	2,350	99	459	326	71	1,845	1,989	108	2,610	2,922	112	79	93	118	31,573	33,328	106	64,901	48·6	51·4
6th do. ...	7,693	7,661	100	656	740	113	240	220	92	211	396	188	641	744	116	9	10	111	9,450	9,771	103	19,221	49·2	50·8
7th do. .	21,066	22,429	106	10,396	11,829	114	119	61	51	583	588	101	849	948	112	35	37	106	33,048	35,892	108	68,940	47·9	52·1
8th do. ...	15,468	15,784	102	2,778	3,066	110	188	130	69	403	436	108	1,381	1,462	106	8	9	112	20,226	20,887	103	41,113	49·2	50·8
Total .	149,095	156,496	105	24,228	26,290	109	2,268	1,343	59	5,798	6,199	107	10,130	11,169	110	405	499	123	191,924	201,996	105	393,920	48·8	51·2
Houseless poor .	2,278	742	33	342	104	30	2	..	.	12	4	33	115	27	23	3	3	100	2,752	880	32	3,632	75·8	24·2
Grand Total ...	151,373	157,238	104	24,570	26,394	107	2,270	1,343	59	5,810	6,203	107	10,245	11,196	109	408	502	123	194,676	202,876	104	397,552	49·0	51·0

No.

III.—*Statement showing the Population arranged according to Sex*

Division.	Ward.	Section.	Under 1 year.			Under 2 years.			Under 3 years.			Under 4 years.		
			Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	West ...	1	145	179	324	198	180	378	215	219	434	233	250	483
		2	173	169	342	184	228	412	213	229	442	205	226	431
	East	1	190	198	388	313	337	650	317	455	772	416	431	847
		2	93	89	182	98	91	189	136	140	276	118	144	262
		3	33	27	60	41	41	82	47	48	95	50	55	105
	Total		634	662	1,296	834	877	1,711	928	1,091	2,019	1,022	1,106	2,128
2	North ..	1	33	31	64	69	73	142	84	60	144	75	67	142
		2	50	55	105	67	72	139	72	77	149	65	85	150
		3	79	95	174	88	95	183	127	106	233	130	136	266
	South ...	1	20	18	38	33	35	68	45	44	89	35	33	68
		2	43	44	87	43	47	90	60	68	128	67	77	144
		3	76	81	157	65	80	145	72	60	132	92	85	177
		4	41	42	83	45	52	97	53	46	99	66	43	109
	Centre	1	80	81	161	99	110	209	91	90	181	140	107	247
		2	22	18	40	27	32	59	26	26	52	32	38	70
		3	27	31	58	110	115	225	92	97	189	103	109	212
		4	58	66	124	92	111	203	114	128	242	124	148	272
		5	55	59	114	51	56	107	61	69	130	93	94	187
	Total		584	621	1,205	789	878	1,667	897	871	1,768	1,022	1,022	2,044
3	South	1	20	21	41	81	86	167	80	89	169	80	84	164
		2	4	4	8	30	31	61	27	35	62	25	29	54
		3	31	33	64	49	64	113	56	62	118	38	38	76
	North	4	5	9	14	42	34	76	50	43	93	36	37	73
		5	22	35	57	26	36	62	57	62	119	50	55	105
		6	57	54	111	106	115	221	109	123	232	98	108	206
		7	15	16	31	19	21	40	23	21	44	24	24	48
		8	55	51	106	42	54	96	62	70	132	63	65	128
		9	41	43	84	66	90	156	88	98	186	84	97	181
		10	45	29	74	65	51	116	68	79	147	78	74	152
		11	53	73	126	67	64	131	75	76	151	74	102	176
	Total .	...	348	368	716	593	646	1,239	695	758	1,453	650	713	1,363
4	.. . .	1	46	36	82	72	82	154	83	83	166	88	71	159
		2	22	14	36	87	82	169	78	68	146	81	92	173
	Total ...	..	68	50	118	159	164	323	161	151	312	169	163	332
5	North	1	71	94	165	113	123	236	135	144	279	152	132	284
		2	43	46	89	172	173	345	179	152	331	126	146	272
		3	55	63	118	169	133	302	144	167	311	101	149	250
		4	40	38	78	64	53	117	51	60	111	58	61	119
	South	1	87	104	191	149	150	299	126	127	253	147	150	297
		2	34	45	79	81	76	157	72	73	145	82	72	154
		3	56	54	110	53	44	97	65	55	120	52	44	96
		4	96	87	183	118	121	239	144	168	312	161	163	324
	Total ..	.	482	531	1,013	919	873	1,792	916	946	1,862	879	917	1,796
6	North		7	6	13	134	138	272	120	112	232	104	124	228
	South ...	1	4	9	13	122	117	239	101	121	222	99	109	208
		2	10	5	15	70	65	135	59	72	131	65	54	119
	Total .		21	20	41	326	320	646	280	305	585	268	287	555
7	North	1	12	13	25	93	93	186	77	76	153	75	66	141
		2	7	7	14	60	60	120	68	73	141	77	71	148
		3	63	37	100	43	71	114	71	85	156	93	81	174
		4	17	19	36	62	37	99	36	32	68	38	40	78
	South ..	1	65	69	134	106	117	223	89	85	174	95	100	195
		2	20	20	40	173	211	384	138	148	286	143	144	287
		3	1	3	4	100	112	212	81	82	163	80	78	158
	Centre .	1	1	3	4	168	192	360	129	124	253	138	130	268
		2	1	1	2	122	141	263	79	101	180	81	92	173
		3	3	3	6	96	97	193	81	86	167	76	77	153
		4	2	2	4	93	83	176	81	83	164	64	72	136
	Total .		192	177	369	1,116	1,214	2,330	930	975	1,905	960	951	1,911
8	North	1	6	10	16	157	179	336	82	89	171	104	89	193
		2	1	1	2	107	126	233	68	89	157	80	78	158
		3	23	18	41	95	91	186	96	108	204	91	84	175
		4	56	52	108	91	105	196	124	131	255	129	127	256
	South ..	1	...	..	.	91	102	193	72	78	150	79	87	166
		2	1	1	2	111	84	195	75	101	176	98	72	170
		3	...	...	...	85	70	155	46	68	114	105	85	190
	Total ...		87	82	169	737	757	1,494	563	664	1,227	686	622	1,308
	Grand Total ...	..	2,416	2,511	4,927	5,473	5,729	11,202	5,370	5,761	11,131	5,656	5,781	11,437
	Houseless Poor..	.	3	6	9	16	15	31	14	19	33	31	13	44
		...	2,419	2,517	4,936	5,489	5,744	11,233	5,384	5,780	11,164	5,687	5,794	11,481

(4).—Age.

and Age in each Section of the Madras Municipality.

Under 5 years.			Under 10 years.			Under 15 years.			Under 25 years.		
Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
235	233	468	814	842	1,656	782	744	1,526	1,253	1,481	2,734
287	297	584	1,001	918	1,919	793	792	1,585	1,326	1,898	3,224
364	355	719	1,508	1,535	3,043	1,045	949	1,994	1,843	2,093	3,936
95	112	207	514	478	992	404	327	731	613	803	1,416
29	41	70	161	138	299	112	119	231	276	333	609
1,010	1,038	2,048	3,998	3,911	7,909	3,136	2,931	6,067	5,311	6,608	11,919
59	58	117	262	239	501	221	222	443	336	464	800
74	73	147	346	360	706	387	328	715	561	607	1,168
114	122	236	521	478	999	446	470	916	824	873	1,697
33	38	71	174	160	334	134	159	293	276	324	600
46	49	95	248	264	512	227	239	466	408	491	899
64	77	141	338	349	687	356	323	679	626	635	1,261
51	47	98	215	230	445	256	230	486	417	390	807
111	120	231	450	444	894	448	482	930	751	882	1,633
16	24	40	126	98	224	81	104	185	143	225	368
82	86	168	388	410	798	374	388	762	663	712	1,375
145	144	289	511	538	1,049	529	536	1,065	917	1,160	2,077
90	94	184	328	340	668	328	334	662	650	672	1,322
885	932	1,817	3,907	3,910	7,817	3,787	3,815	7,602	6,572	7,435	14,007
61	62	123	314	332	646	270	291	561	612	643	1,255
25	30	55	121	140	261	119	117	236	262	305	567
40	49	89	218	225	443	218	185	403	470	415	885
39	40	79	150	130	280	165	118	283	227	242	469
52	55	107	212	221	433	201	213	414	386	463	849
103	97	200	497	415	912	393	381	774	566	716	1,282
19	21	40	103	106	209	107	91	198	150	162	312
55	50	105	276	257	533	216	322	538	495	555	1,050
89	85	174	362	358	720	386	410	796	512	643	1,155
73	79	152	310	262	572	287	294	581	580	611	1,191
51	56	107	311	333	644	270	327	597	488	580	1,068
607	624	1,231	2,874	2,779	5,653	2,632	2,749	5,381	4,748	5,335	10,083
69	70	139	305	305	610	280	221	501	354	399	753
59	57	116	285	244	529	236	250	486	355	381	736
128	127	255	590	549	1,139	516	471	987	709	780	1,489
134	120	254	562	621	1,183	482	513	995	775	987	1,762
150	159	309	603	650	1,253	510	522	1,032	906	1,008	1,914
111	135	246	539	556	1,095	526	531	1,057	801	971	1,772
57	53	110	248	258	506	232	253	485	339	452	791
96	100	196	534	544	1,078	530	541	1,071	1,078	1,125	2,203
87	66	153	303	299	602	305	308	613	415	561	976
67	42	109	267	270	537	226	222	448	418	424	842
129	135	264	729	697	1,426	603	582	1,185	951	1,078	2,029
831	810	1,641	3,785	3,895	7,680	3,414	3,472	6,886	5,683	6,606	12,289
112	121	233	476	466	942	382	444	826	542	764	1,306
92	82	174	421	427	848	316	277	593	527	596	1,123
76	92	168	325	336	661	249	261	510	383	492	875
280	295	575	1,222	1,229	2,451	947	982	1,929	1,452	1,852	3,304
76	56	132	273	280	553	277	287	564	363	559	922
48	42	90	277	241	518	218	207	425	386	435	821
69	70	139	289	275	564	275	281	556	430	516	946
54	44	98	170	172	342	169	117	286	258	304	562
93	91	184	417	427	844	416	347	763	650	626	1,276
104	105	209	524	543	1,067	496	441	937	754	888	1,642
71	74	145	346	316	662	284	291	575	459	571	1,030
109	120	229	472	518	990	446	431	877	703	857	1,560
89	95	184	413	445	858	417	375	792	564	706	1,270
68	72	140	296	294	590	317	305	622	410	525	935
80	73	153	269	269	538	252	226	478	421	538	959
861	842	1,703	3,746	3,780	7,526	3,567	3,308	6,875	5,398	6,525	11,923
70	76	146	309	325	634	306	296	602	457	537	994
74	100	174	380	354	734	326	238	564	382	471	853
89	81	170	392	437	829	313	281	594	436	436	872
94	106	200	496	536	1,032	469	425	894	719	782	1,501
49	59	108	294	315	609	285	281	566	417	455	872
68	47	115	300	314	614	239	241	480	483	439	922
39	38	77	262	231	493	283	245	528	339	341	680
483	507	990	2,433	2,512	4,945	2,221	2,007	4,228	3,239	3,461	6,694
5,085	5,175	10,260	22,555	22,565	45,120	20,220	19,735	39,955	33,106	38,602	71,708
36	29	65	84	72	156	125	47	172	576	177	753
5,121	5,204	10,325	22,639	22,637	45,276	20,345	19,782	40,127	33,682	38,779	72,461

No. (4).—

III.—*Statement showing the Population arranged according to Sex*

Division.	Ward.	Section.	Under 35 years.			Under 45 years.			Under 55 years.		
			Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	West ...	1	1,282	1,393	2,675	984	822	1,806	643	703	1,346
		2	1,661	1,626	3,287	1,169	917	2,086	749	639	1,388
	East	1	1,860	2,184	4,044	1,417	1,224	2,641	887	813	1,700
		2	605	697	1,302	531	391	922	306	295	601
		3	293	300	593	194	176	370	128	107	235
	Total .	...	5,701	6,200	11,901	4,295	3,530	7,825	2,713	2,557	5,270
2	North	1	297	383	680	266	237	503	182	192	374
		2	546	576	1,122	484	396	880	284	299	583
		3	722	789	1,511	628	558	1,186	370	398	768
	South . .	1	260	259	519	222	188	410	108	114	222
		2	401	442	843	277	322	599	206	227	433
		3	549	560	1,109	431	382	813	285	301	586
		4	355	391	746	294	266	560	210	187	397
	Centre . .	1	669	826	1,495	529	561	1,090	347	430	777
		2	186	167	353	141	113	254	60	64	124
		3	603	737	1,340	474	501	975	329	317	646
		4	827	952	1,779	585	694	1,279	431	483	914
		5	583	610	1,193	478	492	970	335	339	674
	Total ..	..	5,998	6,692	12,690	4,809	4,710	9,519	3,147	3,351	6,498
3	South . .	1	531	550	1,081	375	367	742	255	269	524
		2	184	200	384	135	143	278	85	90	175
		3	776	420	1,196	383	210	593	176	157	333
	North	4	224	239	463	186	176	362	122	111	233
		5	338	367	705	207	253	460	126	178	304
		6	601	709	1,310	522	493	1,015	288	318	606
		7	152	165	317	137	114	251	70	79	149
		8	434	467	901	303	297	600	206	218	424
		9	500	542	1,042	374	445	819	260	311	571
		10	553	576	1,129	421	391	812	278	323	601
		11	482	555	1,037	325	278	603	270	265	535
	Total ..	...	4,775	4,790	9,565	3,368	3,167	6,535	2,136	2,319	4,455
4	... .	1	422	485	907	328	286	614	262	227	489
		2	361	504	865	346	273	619	183	168	351
	Total ...	..	783	989	1,772	674	559	1,233	445	395	840
5	North	1	772	923	1,695	613	654	1,267	422	431	853
		2	796	850	1,646	660	578	1,238	417	378	795
		3	709	866	1,575	570	511	1,081	340	395	735
		4	363	408	771	255	250	505	146	150	296
	South .	1	1,014	1,014	2,028	792	593	1,385	423	424	847
		2	403	439	842	296	319	615	214	220	434
		3	355	393	748	287	248	535	183	198	381
		4	841	1,057	1,898	729	685	1,414	524	497	1,021
	Total .		5,253	5,950	11,203	4,202	3,838	8,040	2,669	2,693	5,362
6	North . . .		724	678	1,402	523	402	925	354	350	704
	South .	1	382	493	875	463	366	829	269	263	532
		2	593	620	1,213	315	267	582	238	243	481
	Total .		1,699	1,791	3,490	1,301	1,035	2,336	861	856	1,717
7	North .	1	403	547	950	342	363	705	238	204	442
		2	367	431	798	286	261	547	183	211	394
		3	440	496	936	329	295	624	194	214	408
		4	254	284	538	201	200	401	128	149	277
	South	1	611	729	1,340	481	499	980	367	322	689
		2	730	938	1,668	588	595	1,183	434	420	854
		3	464	580	1,044	369	421	790	287	317	604
	Centre ...	1	715	866	1,581	530	568	1,098	353	445	798
		2	593	718	1,311	480	524	1,004	360	397	757
		3	513	576	1,089	333	349	682	267	307	574
		4	499	506	1,005	392	336	728	278	304	582
	Total ...	...	5,589	6,671	12,260	4,331	4,411	8,742	3,089	3,290	6,379
8	North ..	1	505	565	1,070	394	403	797	236	274	510
		2	445	555	1,000	394	386	780	248	212	460
		3	484	616	1,100	475	361	836	244	212	456
		4	654	747	1,401	499	518	1,017	347	416	763
	South ..	1	389	375	764	302	342	644	229	248	477
		2	443	463	906	354	328	682	229	217	446
		3	485	548	1,033	340	235	575	179	195	374
	Total .	...	3,405	3,869	7,274	2,758	2,573	5,331	1,712	1,774	3,486
	Grand Total ..	...	33,203	36,952	70,155	25,738	23,823	49,561	16,772	17,235	34,007
	Houseless Poor..	.	819	212	1,031	526	116	642	227	109	336
		...	34,022	37,164	71,186	26,264	23,939	50,203	16,999	17,344	34,343

Age.—(Continued.)

and Age in each Section of the Madras Municipality.

Under 65 years.			Over 65 years.			Total.				
						Males.		Females.		Total Males and Females.
Males.	Females.	Total.	Males.	Females.	Total.	Section Totals.	Ward Totals.	Section Totals.	Ward Totals.	
389	363	752	250	213	463	7,423	15,802	7,622	16,174	31,976
411	402	813	207	211	418	8,379		8,552		
495	513	1,008	297	302	599	10,952	16,218	11,389	16,691	32,909
176	182	358	104	105	209	3,793		3,854		
73	37	110	36	26	62	1,473		1,448		
1,544	1,497	3,041	894	857	1,751	32,020	32,020	32,865	32,865	64,885
111	118	229	72	73	145	2,067	9,694	2,217	10,001	19,695
167	181	348	122	143	265	3,225		3,252		
237	272	509	116	140	256	4,402		4,532		
69	61	130	30	36	66	1,439	9,028	1,469	9,341	18,369
119	127	246	74	80	154	2,219		2,477		
156	190	346	90	143	233	3,200		3,266		
113	121	234	54	84	138	2,170		2,129		
211	308	519	122	183	305	4,048	16,502	4,624	18,496	34,998
33	31	64	29	25	54	922		965		
182	198	380	107	138	245	3,534		3,839		
192	312	504	171	231	402	4,696		5,503		
172	252	424	78	154	232	3,302		3,565		
1,762	2,171	3,933	1,065	1,430	2,495	35,224	35,224	37,838	37,838	73,062
161	155	316	86	120	206	2,926	6,592	3,069	6,279	12,871
50	56	106	20	25	45	1,087		1,205		
84	87	171	40	60	100	2,579		2,005		
80	88	168	48	55	103	1,374	18,893	1,322	20,333	39,226
92	110	202	56	63	119	1,825		2,111		
189	258	447	104	126	230	3,633		3,913		
42	46	88	40	42	82	901		908		
98	127	225	55	104	159	2,360		2,637		
175	193	368	152	158	310	3,089		3,473		
168	134	302	89	78	167	3,015		2,981		
140	163	303	90	116	206	2,696		2,988		
1,279	1,417	2,696	780	947	1,727	25,485	25,485	26,612	26,612	52,097
140	135	275	142	103	245	2,591	4,898	2,503	4,803	9,701
135	107	242	79	60	139	2,307		2,300		
275	242	517	221	163	384	4,898	4,898	4,803	4,803	9,701
271	289	560	140	193	333	4,642	16,094	5,224	17,480	33,574
226	225	451	153	200	353	4,941		5,087		
243	282	525	182	213	395	4,490		4,972		
110	101	211	58	60	118	2,021		2,197		
211	231	442	142	173	315	5,329	15,479	5,276	15,848	31,327
126	112	238	71	74	145	2,489		2,664		
109	110	219	45	65	110	2,183		2,169		
255	281	536	198	188	386	5,478		5,739		
1,551	1,631	3,182	989	1,166	2,155	31,573	31,573	33,328	33,328	64,901
218	226	444	118	121	239	3,814	3,814	3,952	3,952	7,766
158	167	325	97	91	188	3,051	5,636	3,118	5,819	11,455
111	97	208	91	97	188	2,585		2,701		
487	490	977	306	309	615	9,450	9,450	9,771	9,771	19,221
115	160	275	83	88	171	2,427	8,685	2,792	9,326	18,011
127	150	277	105	131	236	2,209		2,820		
130	130	260	99	113	212	2,525		2,664		
80	92	172	57	60	117	1,524		1,550		
233	267	500	146	184	330	3,769	11,126	3,863	11,964	23,090
256	268	524	155	192	347	4,515		4,913		
168	188	356	132	155	287	2,842		3,188		
257	334	591	190	180	370	4,211	13,237	4,768	14,602	27,839
249	287	536	171	187	358	3,619		4,069		
189	198	387	88	121	209	2,737		3,010		
146	155	301	93	108	201	2,670		2,755		
1,950	2,229	4,179	1,319	1,519	2,838	33,048	33,048	35,892	35,892	68,940
186	193	379	158	131	289	2,970	12,751	3,167	13,400	26,151
168	161	329	141	182	323	2,814		2,953		
109	124	233	97	123	220	2,944		2,972		
223	229	452	122	134	256	4,023		4,308		
160	168	328	85	120	205	2,452	7,475	2,630	7,487	14,962
160	164	324	113	123	236	2,674		2,594		
116	120	236	70	87	157	2,349		2,263		
1,122	1,159	2,281	786	900	1,686	20,226	20,226	20,887	20,887	41,113
9,970	10,836	20,806	6,360	7,291	13,651	191,924		201,996		393,920
181	44	225	114	21	135	2,752		880		3,632
10,151	10,880	21,031	6,474	7,312	13,786	194,676		202,876		397,552

No. (5).—Age.

IIIa.—*Statement showing the Population arranged according to Age and the Proportional Number of Males and Females in each Ward of the Madras Municipality.*

Division.	Ward.	Under 5 years.				From 5 to 10 years.				From 10 to 15 years.				From 15 to 25 years.				From 25 to 35 years.			
		Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.
1st Division.	West	2,088	2,210	...	122	1,815	1,760	55		1,575	1,536	39	.	2,579	3,379	..	800	2,943	3,019	.	76
	East	2,340	2,564		224	2,183	2,151	32		1,561	1,395	166	..	2,732	3,229	..	497	2,758	3,181	.	423
	Total ...	4,428	4,774	...	346	3,998	3,911	87		3,136	2,931	205		5,311	6,608	.	1,297	5,701	6,200	...	499
2nd Division.	North	1,186	1,205	...	19	1,129	1,077	52	..	1,054	1,020	34	..	1,721	1,944	.	223	1,565	1,748	..	183
	South	1,050	1,066	...	16	975	1,003		28	973	951	22		1,727	1,840	..	113	1,565	1,652	..	87
	Centre	1,941	2,053	...	112	1,803	1,830	...	27	1,760	1,844		84	3,124	3,651	..	527	2,868	3,292		424
	Total ...	4,177	4,324	...	147	3,907	3,910	..	3	3,787	3,815	..	28	6,572	7,435	..	863	5,998	6,692	...	694
3rd Division.	South	647	717	..	70	653	697		44	607	593	14		1,344	1,363	..	19	1,491	1,170	321	..
	North	2,246	2,392	..	146	2,221	2,082	139		2,025	2,156	.	131	3,404	3,972	.	568	3,284	3,620	..	336
	Total	2,893	3,109		216	2,874	2,779	95	..	2,632	2,749		117	4,748	5,335	.	587	4,775	4,790	...	15
4th Division.	...	685	655	30	.	590	549	41	..	516	471	45	.	709	780	..	71	783	989	...	206
5th Division.	North	2,125	2,201	.	76	1,952	2,085		133	1,750	1,819	..	69	2,821	3,418	...	597	2,640	3,047	...	407
	South	1,902	1,876	26	.	1,833	1,810	23	..	1,664	1,653	11		2,862	3,188	..	326	2,613	2,903	...	290
	Total ..	4,027	4,077	...	50	3,785	3,895	..	110	3,414	3,472		58	5,683	6,606	..	923	5,253	5,950	..	697
6th Division.	North	477	501	..	24	476	466	10	.	382	444	.	62	542	764	..	222	724	678	46	..
	South	698	726	...	28	746	763	..	17	565	538	27	...	910	1,088	...	178	975	1,113	...	138
	Total ..	1,175	1,227		52	1,222	1,229		7	947	982		35	1,452	1,852	...	400	1,699	1,791	...	92
7th Division.	North	1,139	1,073	66	.	1,009	968	41	.	939	892	47	..	1,437	1,814	...	377	1,464	1,758	...	294
	South	1,359	1,439	..	80	1,287	1,286	1	..	1,196	1,079	117	.	1,863	2,085	...	222	1,805	2,247	...	442
	Centre	1,561	1,647	.	86	1,450	1,526	.	76	1,432	1,337	95	.	2,098	2,626	...	528	2,320	2,666	.	346
	Total ...	4,059	4,159		100	3,746	3,780		34	3,567	3,308	259	.	5,398	6,525	..	1,127	5,589	6,671	.	1,082
8th Division.	North	1,637	1,740		103	1,577	1,652	..	75	1,414	1,240	174	..	1,994	2,226		232	2,088	2,483	..	395
	South	919	892	27	..	856	860	.	4	807	767	40	.	1,239	1,235	4	..	1,317	1,386	..	69
	Total ..	2,556	2,632	.	76	2,433	2,512	...	79	2,221	2,007	214	...	3,233	3,461	.	228	3,405	3,869	...	464
	Total	24,000	24,957	..	957	22,555	22,565	.	10	20,220	19,735	485	.	33,106	38,602		5,496	33,203	36,952		3,749
Houseless Poor	..	100	82	18	.	84	72	12	.	125	47	78	..	576	177	399	..	819	212	607	..
	Grand Total ..	24,100	25,039	.	939	22,639	22,637	2	...	20,345	19,782	563		33,682	38,779	..	5,097	34,022	37,164	...	3,142

No. (5).—Age.—(Continued.)

IIIa.—*Statement showing the Population arranged according to Age, and the Proportional Number of Males and Females in each Ward of the Madras Municipality.*

Division.	Ward.	From 35 to 45 years.				From 45 to 55 years.				From 55 to 65 years.				Above 65 years.				Total.			
		Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.	Males.	Females.	Excess of Males.	Excess of Females.
1st Division.	West	2,153	1,739	414	.	1,392	1,342	50	..	800	765	35	.	457	424	33	..	15,802	16,174	...	372
	East	2,142	1,791	351	...	1,321	1,215	106	...	744	732	12	...	437	433	4	.	16,218	16,691	...	473
	Total	4,295	3,530	765	.	2,713	2,557	156	..	1,544	1,497	47	.	894	857	37	.	32,020	32,865	..	845
2nd Division.	North	1,378	1,191	187	...	836	889		53	515	571	..	56	310	356		46	9,694	10,001	..	307
	South	1,224	1,158	66	...	809	829	..	20	457	499	..	42	248	343	..	95	9,028	9,341	...	313
	Centre	2,207	2,361	...	154	1,502	1,633	.	131	790	1,101	..	311	507	731	...	224	16,502	18,496	..	1,994
	Total	4,809	4,710	99	..	3,147	3,351		204	1,762	2,171	...	409	1,065	1,430	...	365	35,224	37,838	...	2,614
3rd Division.	South	893	720	173	...	516	516	...	...	295	298	...	3	146	205	...	59	6,592	6,279	313	...
	North	2,475	2,447	28	...	1,620	1,803	.	183	984	1,119	...	135	634	742	...	108	18,893	20,333	...	1,440
	Total	3,368	3,167	201	...	2,136	2,319	..	183	1,279	1,417	...	138	780	947	.	167	25,485	26,612	...	1,127
4th Division.	.. ..	674	559	115	...	445	395	50		275	242	33	.	221	163	58	..	4,898	4,803	95	..
5th Division.	North	2,098	1,993	105	...	1,325	1,354	.	29	850	897	...	47	533	666	...	133	16,094	17,480	...	1,386
	South	2,104	1,845	259	...	1,344	1,339	5	.	701	734		33	456	500	..	44	15,479	15,848	..	369
	Total	4,202	3,838	364		2,669	2,693	..	24	1,551	1,631	..	80	989	1,166	...	177	31,573	33,328	...	1,755
6th Division.	North	523	402	121	...	354	350	4	...	218	226	...	8	118	121	...	3	3,814	3,952	...	138
	South	778	633	145	.	507	506	1	...	269	264	5	...	188	188	...	.	5,636	5,819	..	183
	Total	1,301	1,035	266	..	861	856	5	...	487	490	.	3	306	309	...	3	9,450	9,771	...	321
7th Division.	North	1,158	1,119	39		743	778	...	35	452	532	...	80	344	392	...	48	8,685	9,326	...	641
	South	1,438	1,515	...	77	1,088	1,059	29	...	657	723	...	66	433	531	...	98	11,126	11,964	...	838
	Centre	1,735	1,777	...	42	1,258	1,453	...	195	841	974	...	133	542	596	...	54	13,237	14,602	..	1,365
	Total	4,331	4,411	..	80	3,089	3,290	.	201	1,950	2,229	...	279	1,319	1,519	...	200	33,048	35,892	..	2,844
8th Division.	North	1,762	1,668	94	.	1,075	1,114	...	39	686	707	...	21	518	570	...	52	12,751	13,400	...	649
	South	996	905	91	.	637	660	..	23	436	452	...	16	268	330	...	62	7,475	7,487	...	12
	Total	2,758	2,573	185	.	1,712	1,774	..	62	1,122	1,159	...	37	786	900	..	114	20,226	20,887	...	661
	Total	25,738	23,823	1,915	...	16,772	17,235		463	9,970	10,836	...	866	6,360	7,291	..	931	191,924	201,996	..	10,072
Houseless Poor	.. ..	526	116	410	.	227	109	118	...	181	44	137	...	114	21	93	...	2,752	880	1,872	..
	Grand Total	26,264	23,939	2,325	.	16,999	17,344	...	345	10,151	10,880	...	729	6,474	7,312	..	838	194,676	202,876	...	8,200

No. (6).—Age.

IIIb.—Statement showing the Population arranged according to Age and Sex with the proportion of Female Population compared with the Male in each Division of the Madras Municipality.

Division.	Ages under																				
	1 year.			2 years.			3 years.			4 years.			5 years.			10 years.			15 years.		
	Males.	Females.	Proportion of Female Population compared with the Male.	Males.	Females.	Proportion of Female Population compared with the Male.	Males.	Females.	Proportion of Female Population compared with the Male.	Males.	Females.	Proportion of Female Population compared with the Male.	Males.	Females.	Proportion of Female Population compared with the Male.	Males.	Females.	Proportion of Female Population compared with the Male.	Males.	Females.	Proportion of Female Population compared with the Male.
1st Division	634	662	+ 4·4	834	877	+ 5·1	928	1,091	+ 17·5	1,022	1,106	+ 8·2	1,010	1,038	+ 2·7	3,998	3,911	− 2·1	3,136	2,931	− 6·5
2nd do.	584	621	+ 6·3	789	878	+ 11·2	897	871	− 2·8	1,022	1,022	...	885	932	+ 5·3	3,907	3,910	+ 0·7	3,787	3,815	+ 0·7
3rd do.	348	368	+ 5·7	593	646	+ 8·9	695	758	+ 9·0	650	713	+ 9·6	607	624	+ 2·8	2,874	2,779	− 3·3	2,632	2,749	+ 4·4
4th do.	68	50	− 26·4	159	164	+ 3·1	161	151	− 6·2	169	163	− 3·5	128	127	− ·7	590	549	− 6·9	516	471	− 8·7
5th do.	482	531	+ 10·1	919	873	− 5·0	916	946	+ 3·2	879	917	+ 4·3	831	810	− 2·5	3,785	3,895	+ 2·9	3,414	3,472	+ 1·6
6th do.	21	20	− 4·7	326	320	− 1·8	280	305	+ 8·9	268	287	+ 7·0	280	295	+ 5·3	1,222	1,229	+ 0·5	947	982	+ 3·6
7th do.	192	177	− 7·8	1,116	1,214	+ 8·7	930	975	+ 4·8	960	951	− 0·9	861	842	− 2·2	3,746	3,780	+ 0·9	3,567	3,308	− 7·2
8th do.	87	82	− 5·7	737	757	+ 2·7	563	664	+ 17·9	686	622	− 9·3	483	507	+ 4·9	2,433	2,512	+ 3·2	2,221	2,007	− 9·6
Total ..	2,416	2,511	+ 3·9	5,473	5,729	+ 4·6	5,370	5,761	+ 7·2	5,656	5,781	+ 2·2	5,085	5,175	+ 1·7	22,555	22,565	+ 0·4	20,220	19,735	− 2·3
Houseless Poor	3	6	+ 100	16	15	− 6·2	14	19	+ 35·7	31	13	− 58·0	36	29	− 19·4	84	72	− 14·2	125	47	− 62·4
Grand Total ..	2,419	2,517	+ 4·0	5,489	5,744	+ 4·6	5,384	5,780	+ 7·3	5,687	5,794	+ 1·8	5,121	5,204	+ 1·6	22,639	22,637	− ·008	20,345	19,782	− 2·7

No. (6) Age.—(Continued.)

IIIb.—*Statement showing the Population arranged according to Age and Sex with the proportion of Female Population compared with the Male in each Division of the Madras Municipality.*

Division.	Ages under 25 years.			Ages under 35 years.			Ages under 45 years.			Ages under 55 years			Ages under 65 years.			Over 65 years.			Total.		
	Males.	Females.	Proportion of Female Population compared with the Male	Males.	Females.	Proportion of Female Population compared with the Male	Males	Females	Proportion of Female Population compared with the Male.	Males.	Females.	Proportion of Female Population compared with the Male	Males.	Females.	Proportion of Female Population compared with the Male.	Males.	Females	Proportion of Female Population compared with the Male	Males.	Females.	Proportion of Female Population compared with the Male.
1st Division .	5,311	6,608	+ 24·4	5,701	6,200	+ 8·7	4,295	3,530	− 17·8	2,713	2,557	− 5·7	1,544	1,497	− 3	894	857	− 4·1	32,020	32,865	+ 2·6
2nd do.	6,572	7,435	+ 13·1	5,998	6,692	+ 11·5	4,809	4,710	− 2·0	3,147	3,351	+ 6·4	1,762	2,171	+ 23·2	1,065	1,430	+ 34·2	35,224	37,838	+ 7·4
3rd do.	4,748	5,335	+ 12·3	4,775	4,790	+ 0·3	3,368	3,167	− 5·9	2,136	2,319	+ 8·5	1,279	1,417	+ 10·7	780	947	+ 21·4	25,485	26,612	+ 4·4
4th do.	709	780	+ 10·0	783	989	+ 26·3	674	559	− 17·0	445	395	− 11·2	275	242	− 12·0	221	163	− 26·2	4,898	4,803	− 1·9
5th do. ..	5,683	6,606	+ 16·2	5,253	5,950	+ 13·2	4,202	3,838	− 8·6	2,669	2,693	+ 0·8	1,551	1,631	+ 5·1	989	1,166	+ 17·8	31,573	33,328	+ 5·5
6th do.	1,452	1,852	+ 27·5	1,699	1,791	+ 5·4	1,301	1,035	− 20·4	861	856	− 0·5	487	490	+ 0·6	306	309	+ 0·9	9,450	9,771	+ 3·3
7th do.	5,398	6,525	+ 20·8	5,589	6,671	+ 19·3	4,331	4,411	+ 1·8	3,089	3,290	+ 6·5	1,950	2,229	+ 14·3	1,319	1,519	+ 15·1	33,048	35,892	+ 8·6
8th do.	3,233	3,461	+ 7·0	3,405	3,869	+ 13·6	2,758	2,573	− 6·7	1,712	1,774	+ 3·6	1,122	1,159	+ 3·2	786	900	+ 14·5	20,226	20,887	+ 3·2
Total .	33,106	38,602	+ 16·6	33,203	36,952	+ 11·2	25,738	23,823	− 7·4	16,772	17,235	+ 2·7	9,970	10,836	+ 8·6	6,360	7,291	+ 14·6	191,924	201,996	+ 5·2
Houseless Poor	576	177	− 69·2	819	212	− 74·1	526	116	− 77·9	227	109	− 51·9	181	44	− 75·6	114	21	− 81·5	2,752	880	− 67·9
Grand Total	33,682	38,779	+ 15·1	34,022	37,164	+ 9·2	26,264	23,939	− 8·8	16,999	17,344	+ 2·0	10,151	10,880	+ 7·1	6,474	7,312	+ 12·9	194,676	202,876	+ 4·2

No. (7).—Age.

IIIc.—*Statement showing the Percentage of Population arranged according to the several Periods of Life, to the Total Population in each Division of the Madras Municipality.*

Division.		Total Population.	Number of Persons aged									Percentage of each to Total Population.								
			0 to 5 years.	5 to 10 years.	10 to 15 years.	15 to 25 years.	25 to 35 years.	35 to 45 years.	45 to 55 years.	55 to 65 years.	Over 65 years.	5 years.	5 to 10 years.	10 to 15 years.	15 to 25 years.	25 to 35 years.	35 to 45 years.	45 to 55 years.	55 to 65 years.	Over 65 years.
1st Division ...	Males	32,020	4,428	3,998	3,136	5,311	5,701	4,295	2,713	1,544	894	13·8	12·5	9·7	16·6	17·8	13·5	8·5	4·8	2·8
	Females ...	32,865	4,774	3,911	2,931	6,608	6,200	3,530	2,557	1,497	857	14·5	11·9	8·9	20·1	18·9	10·7	7·8	4·6	2·6
	Total ...	64,885	9,202	7,909	6,067	11,919	11,901	7,825	5,270	3,041	1,751	14·2	12·2	9·4	18·4	18·3	12·1	8·1	4·7	2·6
2nd Division ...	Males	35,224	4,177	3,907	3,787	6,572	5,998	4,809	3,147	1,762	1,065	11·9	11·1	10·8	18·7	17·0	13·6	8·9	5·0	3·0
	Females ..	37,838	4,324	3,910	3,815	7,435	6,692	4,710	3,351	2,171	1,430	11·4	10·4	10·1	19·6	17·7	12·4	8·9	5·7	3·8
	Total .	73,062	8,501	7,817	7,602	14,007	12,690	9,519	6,498	3,933	2,495	11·6	10·7	10·4	19·2	17·4	13·1	8·8	5·4	3·4
3rd Division ..	Males ..	25,485	2,893	2,874	2,632	4,748	4,775	3,368	2,136	1,279	780	11·3	11·3	10·3	18·6	18·7	13·2	8·4	5·1	3·1
	Females ...	26,612	3,109	2,779	2,749	5,335	4,790	3,167	2,319	1,417	947	11·7	10·5	10·3	20·0	18·0	11·9	8·7	5·3	3·6
	Total ..	52,097	6,002	5,653	5,381	10,083	9,565	6,535	4,455	2,696	1,727	11·5	10·8	10·3	19·4	18·4	12·5	8·6	5·2	3·3
4th Division ..	Males . ..	4,898	685	590	516	709	783	674	445	275	221	14·0	12·0	10·5	14·5	16·0	13·8	9·1	5·6	4·5
	Females .	4,803	655	549	471	780	989	559	395	242	163	13·6	11·4	9·8	16·3	20·6	11·6	8·3	5·0	3·4
	Total	9,701	1,340	1,139	987	1,489	1,772	1,233	840	517	384	13·8	11·8	10·2	15·3	18·3	12·6	8·7	5·3	4·0
5th Division ...	Males	31,573	4,027	3,785	3,414	5,683	5,253	4,202	2,669	1,551	989	12·8	12·0	10·8	18·0	16·6	13·3	8·5	4·9	3·1
	Females ...	33,328	4,077	3,895	3,472	6,606	5,950	3,838	2,693	1,631	1,166	12·2	11·7	10·4	19·8	17·9	11·5	8·1	4·9	3·5
	Total .	64,901	8,104	7,680	6,886	12,289	11,203	8,040	5,362	3,182	2,155	12·5	11·8	10·6	18·9	17·3	12·4	8·3	4·9	3·3
6th Division	Males	9,450	1,175	1,222	947	1,452	1,699	1,301	861	487	306	12·4	12·9	10·0	15·4	18·0	13·8	9·1	5·2	3·2
	Females ...	9,771	1,227	1,229	982	1,852	1,791	1,035	856	490	309	12·6	12·4	10·1	19·0	18·3	10·6	8·8	5·0	3·2
	Total .	19,221	2,402	2,451	1,929	3,304	3,490	2,336	1,717	977	615	12·4	12·8	10·0	17·2	18·2	12·2	8·9	5·1	3·2
7th Division ...	Males . ..	33,048	4,059	3,746	3,567	5,398	5,589	4,331	3,089	1,950	1,319	12·3	11·3	10·8	16·3	16·9	13·2	9·3	5·9	4·0
	Females ..	35,892	4,159	3,780	3,308	6,525	6,671	4,411	3,290	2,229	1,519	11·6	10·5	9·2	18·2	18·6	12·3	9·2	6·2	4·2
	Total ..	68,940	8,218	7,526	6,875	11,923	12,260	8,742	6,379	4,179	2,838	11·9	10·9	10·0	17·3	17·7	12·7	9·3	6·1	4·1
8th Division ..	Males	20,226	2,556	2,433	2,221	3,233	3,405	2,758	1,712	1,122	786	12·6	12·0	11·0	16·0	16·8	13·6	8·5	5·6	3·9
	Females ...	20,887	2,632	2,512	2,007	3,461	3,869	2,573	1,774	1,159	900	12·6	12·0	9·6	16·6	18·5	12·3	8·5	5·6	4·3
	Total ...	41,113	5,188	4,945	4,228	6,694	7,274	5,331	3,486	2,281	1,686	12·6	12·0	10·3	16·3	17·7	13·0	8·5	5·5	4·1
	Total ...	393,920	48,957	45,120	39,955	71,708	70,155	49,561	34,007	20,806	13,6[illegible]	12·4	11·5	10·1	18·2	17·8	12·6	8·6	5·3	3·5
	Houseless poor ...	3,632	182	156	172	753	1,031	642	336	225	13[illegible]	5·1	4·3	4·8	20·7	28·4	17·6	9·3	6·1	3·7
	Grand Total ...	397,552	49,139	45,276	40,127	72,461	71,186	50,203	34,343	21,031	13,786	12·3	11·3	10·1	18·3	17·9	12·7	8·7	5·2	3·5

No. (8).—Age.

IIId.—Statement showing the Male and Female Population arranged according to the several Periods of Life with the percentage of each to the Total Population, &c., in the Madras Municipality.

Age.	Total Population.	Males.	Females.	Percentage of Male Population to the Total Population.	Percentage of Female Population to the Total Population.	Excess in Male Population.	Excess in Female Population.	Proportion of Female Population over the Male.	Proportion of Females to 100 Males.
Under 1 year	4,936	2,419	2,517	49·0	51·0	...	98	+ 4·0	104·0
„ 2 years	11,233	5,489	5,744	48·9	51·1	...	255	+ 4·6	104·6
„ 3 „	11,164	5,384	5,780	48·2	51·8	..	396	+ 7·3	107·3
„ 4 „	11,481	5,687	5,794	49·6	50·4	...	107	+ 1·8	101·8
„ 5 „	10,325	5,121	5,204	49·5	50·5	.	83	+ 1·6	101·6
„ 10 „	45,276	22,639	22,637	50·	50·0	2	...	„	100·0
„ 15 „	40,127	20,345	19,782	50·8	49·2	563	...	− 2·8	97·2
„ 25 „	72,461	33,682	38,779	46·5	53·5	...	5,097	+ 15·1	115·1
„ 35 „	71,186	34,022	37,164	47·7	52·3	...	3,142	+ 9·2	109·2
„ 45 „	50,203	26,264	23,939	52·4	47·6	2,325	...	− 8·8	91·2
„ 55 „	34,343	16,999	17,344	49·5	50·5	...	345	+ 2·0	102·0
„ 65 „	21,031	10,151	10,880	48·3	51·7	.	729	+ 7·1	107·1
Over 65 „	13,786	6,474	7,312	46·9	53·1	...	838	+ 12·9	112·9
Total .	397,552	194,676	202,876	49·0	51·0	...	8,200	+ 4·2	104·2

No. (9).—Religion.

IV.—*Statement showing the Population according to Religion in each Section of the Madras Municipality.*

Religion.	1st Division.							2nd Division.													3rd Division.					
	Ward.	West.		East.			Total of the Division.	North.			South.				Centre.					Total of the Division.	South.			North.		
	Section.	1	2	1	2	3		1	2	3	1	2	3	4	1	2	3	4	5		1	2	3	4	5	6
Hindus.																										
Vaishnavites		6,266	6,652	3,925	2,350	1,146	20,339	723	3,072	4,050	576	598	3,361	1,779	4,865	1,030	3,360	6,004	4,249	33,667	3,400	586	822	401	728	2,110
Shivites		7,030	7,491	10,975	4,326	1,552	31,374	1,728	3,248	3,403	1,464	4,092	3,078	2,219	3,488	789	3,909	3,675	2,452	33,545	1,712	522	1,775	713	2,256	2,674
Lingayets		108	401	5	24	..	538	.	41	9	11	.	3	17	106	61	91	119	108	566	12	...	2	...	25	91
Total		13,404	14,544	14,905	6,700	2,698	52,251	2,451	6,361	7,462	2,051	4,690	6,442	4,015	8,459	1,880	7,360	9,798	6,809	67,778	5,124	1,108	2,599	1,114	3,009	4,875
Mahomedans.																										
Soonnees		718	1,253	114	794	37	2,916	51	58	569	13	4	20	38	11	6	8	143	54	975	37	8	407	1,540	129	1,161
Shias		691	136	455	103	68	1,453	78	32	132	...	1	2	11	35	...	5	155	4	455	..	4	57	32	...	...
Wahabees		127	61	1,323	31	8	1,550	.	19	3	...	...	...	...	5	1	.	75		103		...	51	10	...	...
Total		1,536	1,450	1,892	928	113	5,919	129	109	704	13	5	22	49	51	7	13	373	58	1,533	37	12	515	1,582	129	1,161
Europeans and Eurasians.																										
Roman Catholics .. .		21	75	338	6	9	449	644	5	391	109	.	.	73	24	...	...	..	...	1,246	256	467	351		130	242
Protestants		2	63	482		17	564	190	1	123	350	..	. .	135	71	...	...	8	..	878	271	443	827	. .	420	226
Total ..		23	138	820	6	26	1,013	834	6	514	459	. .	..	208	95	..	...	8	.	2,124	527	910	1,178	. .	550	468
Native Christians.																										
Roman Catholics		72	701	4,446	6	78	5,303	651	1	186	206	..	2	25	57	...	...	19	...	1,147	187	177	88	...	174	1,006
Protestants		10	98	65	7	5	185	219	..	68	45	1	...	1	10	...	...	...	...	344	22	51	105	...	46	35
Total ...		82	799	4,511	13	83	5,488	870	1	254	251	1	2	26	67	...	...	19	. .	1,491	209	228	193	...	220	1,041
Other Religions		...	..	213	.	1	214	..	..	...	134	.	...	1	. .	...	..	1	.	136	98	34	99	.	28	1
Grand Total ...		15,045	16,931	22,341	7,647	2,921	64,885	4,284	6,477	8,934	2,908	4,696	6,466	4,299	8,672	1,887	7,373	10,199	6,867	73,062	5,995	2,292	4,584	2,696	3,936	7,546

No. (9) Religion.—(Continued).

IV —*Statement showing the Population under each Religion in each Section of the Madras Municipality.*—(Continued)

Religion.	3rd Division.—(*Continued.*)							4th Division.			5th Division.									6th Division.			
	Ward.	North.—(*Continued.*)					Total of the Division			Total of the Division.	North.				South.				Total of the Division.	North.	South.		Total of the Division.
	Section.	7	8	9	10	11		1	2		1	2	3	4	1	2	3	4		1	1	2	
Hindus.																							
Vaishnavites		246	1,700	1,274	2,703	3,633	17,603	2,089	1,720	3,809	3,861	4,650	3,384	1,436	2,474	1,505	1,745	2,691	21,746	3,083	1,525	943	5,551
Shivites		857	2,281	2,085	3,100	1,307	19,282	2,029	2,402	4,431	3,902	3,683	4,048	2,280	4,156	2,415	1,827	5,350	27,661	3,395	3,419	2,905	9,719
Lingayets			27	64	15	231	467	2	5	7	88	101	208	24	32	.		2	455	49	14	21	84
Total		1,103	4,008	3,423	5,818	5,171	37,352	4,120	4,127	8,247	7,851	8,434	7,640	3,740	6,662	3,920	3,572	8,043	49,862	6,527	4,958	3,869	15,354
Mahomedans.																							
Soonnees		640	31	3,126	32	335	7,446	290	194	484	556	1,096	90	39	1,055	171	34	806	3,847	243	242	619	1,104
Shias		5	43	4	85	3	233		1	1	6	71	23	21	264	22	3	210	620	15	130	143	288
Wahabees ...		38	12	8	6		125	468	128	596			5	103	50	32	34	25	249		4		4
Total		683	86	3,138	123	338	7,804	758	323	1,081	562	1,167	118	163	1,369	225	71	1,041	4,716	258	376	762	1,396
Europeans and Eurasians.																							
Roman Catholics ..		4	149		13	60	1,672	8	26	34	186	97	130	25	426	97	80	249	1,290	45	54	82	181
Protestants		9	139	1	13	29	2,378	118	75	193	648	27	633	111	1,015	298	283	314	3,329	474	154	258	886
Total .		13	288	1	26	89	4,050	126	101	227	834	124	763	136	1,441	395	363	563	4,619	519	208	340	1,067
Native Christians.																							
Roman Catholics		3	547	.	29	80	2,261	57	47	104	443	225	416	107	932	267	265	1,442	4,097	262	480	209	951
Protestants		7	64			29	359	30	9	39	171	78	405	51	195	341	69	125	1,435	200	136	98	434
Total .		10	611	.	29	79	2,620	87	56	143	614	303	821	158	1,127	608	334	1,567	5,532	462	616	307	1,385
Other Religions .			4			7	271	3		3	5		120	21	6	5	12	3	172	.	11	8	19
Grand Total ..		1,809	4,997	6,562	5,996	5,684	52,097	5,094	4,607	9,701	9,866	10,028	9,462	4,218	10,605	5,153	4,352	11,217	64,901	7,766	6,169	5,286	19,221

No. (9) Religion.—(Continued).

IV.—*Statement showing the Population arranged according to Religion in each Section of the Madras Municipality.*—(Continued.)

Religion.	7th Division.												8th Division.								Houseless Poor.	Grand Total.		
	Ward.	North.				South.			Centre.					North.			South.							
	Section.	1	2	3	4	1	2	3	1	2	3	4	Total of the Division.	1	2	3	4	1		3	Total of the Division.		Males.	Females.	Total.
Hindus.																									
Vaishnavites		1,103	1,685	1,856	608	4,218	2,839	1,154	2,072	1,686	980	592	18,793	1,594	986	964	2,224	761	1,935	1,486	9,950	1,165	65,187	67,436	132,623
Shivites		3,040	2,520	2,383	1,085	2,570	3,579	1,717	1,669	2,799	1,706	1,292	24,360	2,358	3,107	4,221	3,446	2,217	2,456	2,637	20,442	1,855	84,534	88,135	172,669
Lingayets		..	...	40	...	3	14	167	54	41	9	14	342	57	36	77	...	...	649	41	860	...	1,652	1,667	3,319
Total ...		4,143	4,205	4,279	1,693	6,791	6,432	3,038	3,795	4,526	2,695	1,898	43,495	4,009	4,129	5,262	5,670	2,978	5,040	4,164	31,252	3,020	151,373	1,57,238	308,611
Mahomedans.																									
Soonnees		149	248	214	691	760	2,937	2,258	4,796	3,069	2,877	3,262	21,261	1,881	1,238	180	1,483	519	10	158	5,469	446	21,183	22,765	43,948
Shias		..	5	29	..	9	37	421	314	27	35	14	891	52	15	20	39	22	111	22	281		1,998	2,224	4,222
Wahabees		...	..	65	..	...	8	...	..	...	...	...	73	...	1	...	25	65	3	.	94	.	1,389	1,405	2,794
Total ...		149	253	308	691	769	2,982	2,679	5,110	3,096	2,912	3,276	22,225	1,933	1,254	200	1,547	606	124	180	5,844	446	24,570	26,394	50,964
Europeans and Eurasians.																									
Roman Catholics		77	8	92	165	15	...	91	25	...	34	80	587	19	52	35	208	153	.	15	482	7	3,001	2,947	5,948
Protestants		97	10	280	235	6	...	14	36	...	18	68	764	7	67	93	237	212	2	57	675	11	5,079	4,599	9,678
Total ...		174	18	372	400	21	...	105	61	...	52	148	1,351	26	119	128	445	365	2	72	1,157	18	8,080	7,546	15,626
Native Christians.																									
Roman Catholics		741	46	114	225	46	10	146	9	60	84	92	1,573	165	247	284	529	1,031	96	173	2,525	129	8,689	9,401	18,090
Protestants		12	7	113	60	5	4	3	2	6	4	8	224	4	18	38	139	91	6	22	318	13	1,556	1,795	3,351
Total ...		753	53	227	285	51	14	149	11	66	88	100	1,797	169	265	322	668	1,122	102	195	2,843	142	10,245	11,196	21,441
Other Religions		...	...	3	5	..	...	59	2	...	..	3	72	...	...	4	1	11	...	1	17	6	408	502	910
Grand Total ...		5,219	4,529	5,189	3,074	7,632	9,428	6,030	8,979	7,688	5,747	5,425	68,940	6,137	5,767	5,916	8,331	5,082	5,268	4,612	41,113	3,632	194,676	2,02,876	397,552

No. (10).—Religion.

IVa.—*Statement showing the Population arranged according to Religion in each Division of the Madras Municipality.*

Religion	Division.								Houseless Poor.	Total.
	1st.	2nd.	3rd.	4th.	5th.	6th.	7th.	8th.		
Hindus.										
Vaishnavites	20,339	33,667	17,603	3,809	21,746	5,551	18,793	9,950	1,165	132,623
Shivites	31,374	33,545	19,282	4,431	27,661	9,719	24,360	20,442	1,855	172,669
Lingayets	538	566	467	7	455	84	342	860		3,319
Total	52,251	67,778	37,352	8,247	49,862	15,354	43,495	31,252	3,020	308,611
Mahomedans										
Soonnees	2,916	975	7,446	484	3,847	1,104	21,261	5,469	446	43,948
Shias	1,453	455	233	1	620	288	891	281		4,222
Wahabees	1,550	103	125	596	249	4	73	94		2,794
Total	5,919	1,533	7,804	1,081	4,716	1,396	22,225	5,844	446	50,964
Europeans and Eurasians.										
Roman Catholics	449	1,246	1,672	34	1,290	181	587	482	7	5,948
Protestants	564	878	2,378	193	3,329	886	764	675	11	9,678
Total	1,013	2,124	4,050	227	4,619	1,067	1,351	1,157	18	15,626
Native Christians										
Roman Catholics	5,303	1,147	2,261	104	4,097	951	1,573	2,525	129	18,090
Protestants	185	344	359	39	1,435	434	224	318	13	3,351
Total	5,488	1,491	2,620	143	5,532	1,385	1,797	2,843	142	21,441
Other Religions	214	136	271	3	172	19	72	17	6	910
Grand Total	64,885	73,062	52,097	9,701	64,901	19,221	68,940	41,113	3,632	397,552

No. (10).—Religion.

IVb.—*Statement showing the Population classified under each Religion in each Division of the Madras Municipality with the Percentage of Population under each Sect to the gross Population and to that of each Nationality.*

Division.	Total Population.	Hindus.										Mahomedans.									
		Total Hindu Population.	Vaishnavites.			Shivites.			Lingayets.			Total Mahomedan Population.	Soonnees.			Shias.			Wahabees.		
			No. of Persons.	Percentage to the Total Population.	Percentage to the Hindu Population.	No. of Persons.	Percentage to the Total Population.	Percentage to the Hindu Population.	No. of Persons.	Percentage to the Total Population.	Percentage to the Hindu Population.		No. of Persons.	Percentage to the Total Population.	Percentage to the Mahomedan Population.	No. of Persons.	Percentage to the total Population.	Percentage to the Mahomedan Population.	No. of Persons.	Percentage to the Total Population.	Percentage to the Mahomedan Population.
1st ..	64,885	52,251	20,339	31·2	38·9	31,374	48·4	60·1	538	0·8	1·0	5,919	2,916	4·5	49·3	1,453	2·2	24·5	1,550	2·4	26·2
2nd	73,062	67,778	33,667	46·1	49·7	33,545	45·9	49·5	566	0 8	0·8	1,533	975	1·3	63·6	455	0·6	29·7	103	0·1	6·7
3rd	52,097	37,352	17,603	33·8	47·1	19,282	37·0	51·6	467	0 9	1·3	7,804	7,446	14·3	95·4	233	0·4	3·0	125	0·3	1·6
4th	9,701	8,247	3,809	39·3	46·2	4,431	45·7	53·7	7	0·1	0·1	1,081	484	5·0	44·8	1		0·1	596	6·1	55·1
5th ...	64,901	49,862	21,746	33·5	43·6	27,661	42·6	55·5	455	0·7	0·9	4,716	3,847	5·9	81·6	620	1·0	13·1	249	0·4	5·3
6th ..	19,221	15,354	5,551	28·9	36·2	9,719	50·6	63·3	84	0·4	0·5	1,396	1,104	5·7	79·1	288	1·5	20·6	4	.	0·3
7th	68,940	43,495	18,793	27·3	43·2	24,360	35·3	56·0	342	0·5	0·8	22,225	21,261	30·8	95·7	891	1·3	4·0	73	0·1	0 3
8th . .	41,113	31,252	9,950	24·2	31·8	20,442	49·6	65·4	860	2·1	2·8	5,844	5,469	13·3	93·6	281	0·7	4·8	94	0·2	1·6
Houseless Poor	3,632	3,020	1,165	32·1	38·5	1,855	51·1	61·5	...	.		446	446	12·2	100·0	.	..	...	.	..	...
Total	397,552	308,611	132,623	33·4	43 0	172,669	43 4	56·0	3,319	0·8	1·0	50,964	43,948	11·1	86·2	4,222	1·1	8·3	2,794	0·7	5·5

No. (10).—(Continued.)

IVb.—*Statement showing the Population classified under each Religion in each Division of the Madras Municipality with the Percentage of Population under each Sect to the gross Population and to that of each Nationality.*

Division.	Total Population.	Europeans and Eurasians.							Native Christians.							Other Religions.	
		Total European and Eurasian Population.	Roman Catholics.			Protestants.			Total Native Christian Population.	Roman Catholics.			Protestants.				
			No. of Persons.	Percentage to the Total Population.	Percentage to the European and Eurasian Population.	No. of Persons.	Percentage to the Total Population.	Percentage to the European and Eurasian Population.		No. of Persons.	Percentage to the Total Population.	Percentage to the Native Christian Population.	No. of Persons.	Percentage to the Total Population.	Percentage to the Native Christian Population.	No. of Persons.	Percentage to the Total Population.
1st	64,885	1,013	449	0·7	44·3	564	0·9	55·7	5,488	5,303	8·3	96·6	185	0·3	3·4	214	0·3
2nd	73,062	2,124	1,246	1·7	58·7	878	1·2	41·3	1,491	1,147	1·6	76·9	344	0·5	23·1	136	0·2
3rd	52,097	4,050	1,672	3·2	41·3	2,378	4·6	58·7	2,620	2,261	4·3	86·3	359	0·7	13·7	271	0·5
4th	9,701	227	34	0·4	15·0	193	2·0	85·0	143	104	1·0	72·7	39	0·4	27·3	3	.
5th . ..	64,901	4,619	1,290	2·0	27·9	3,329	5·1	72·1	5,532	4,097	6·3	74·1	1,435	2 2	25·9	172	0·3
6th ..	19,221	1,067	181	0·9	17·0	886	4·7	83·0	1,385	951	4·9	68·7	434	2·3	31·3	19	0·1
7th	68,940	1,351	587	0·9	43·4	764	1·1	56 6	1,797	1,573	2·3	87·5	224	0·3	12·5	72	0·1
8th .. .	41,113	1,157	482	1·2	41·7	675	1·6	58·3	2,843	2,525	6·1	88·8	318	0·8	11·2	17	0·04
Houseless Poor	3,632	18	7	0·2	38·9	11	0·3	61·1	142	129	3·5	90·8	13	0·4	9·2	6	0·2
Total .	397,552	15,626	5,948	1·5	38·1	9,678	2·4	61·9	21,441	18,090	4·6	84·4	3,351	0·8	15·6	910	0·2

No. (11).—Religion.

IVc.—*Statement showing the Population arranged according to Religion and Age in the Madras Municipality.*

Age.	Religion.											Total.
	Hindus.			Mahomedans.			Europeans and Eurasians.		Native Christians.			
	Vaishnavites.	Shivites.	Lingayets.	Soonnees.	Shias.	Wahabees.	Roman Catholics.	Protestants.	Roman Catholics.	Protestants.	Others.	
Under 1 year	1,800	2,162	32	293	57	21	90	196	229	48	8	4,936
„ 2 years ..	3,707	5,074	105	1,168	96	63	161	267	469	97	26	11,233
„ 3 „	3,508	5,153	90	1,071	116	65	193	317	525	97	29	11,164
„ 4 „	3,767	5,202	70	1,096	115	75	195	300	519	109	33	11,481
„ 5 „	3,236	4,340	107	1,163	124	66	225	267	586	160	51	10,325
„ 10 „	14,561	20,171	364	4,615	454	349	829	1,173	2,227	432	101	45,276
„ 15 „	13,022	16,880	326	4,635	473	278	763	1,125	1,962	508	155	40,127
„ 25 „	24,811	30,758	604	7,669	736	450	[illegible]	1,984	3,342	681	212	72,461
„ 35 „	23,931	31,522	617	7,688	652	478	[illegible]	[illegible]	3,100	[illegible]	128	71,186
„ 45 „	16,860	22,289	374	5,569	545	388	590	1,068	2,118	345	[illegible]	50,203
„ 55 „	11,711	14,678	309	4,184	395	[illegible]	396	706	1,438	204	52	34,343
„ 65 „	7,088	8,779	172	2,815	280	73	232	380	959	126	27	21,031
Over 65 „	4,621	5,661	149	1,982	[illegible]	123	137	232	611	75	16	13,786
Total	132,623	172,669	3,319	43,946	4,222	2,794	5,948	9,678	18,090	3,351	910	397,552

No. (14).—Caste.

Va.—Statement showing the Population arranged according to Caste and Sex in each Ward of the Madrás Municipality.

Division.	Ward.	Sex.	Hindus.																			Mahomedans.	Europeans.	Eurasians.	Other Races.	Grand Total.
			Brahmins.	Kshatriyas.	Chetties.	Kavarais.	Vellalers.	Idaiyars.	Kanaccan.	Kammalan.	Vunnian.	Weavers.	Satanis.	Barbers.	Dhobies.	Kusaven.	Sembadaven.	Shanan.	Pariahs.	Other Castes.	Total.					
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18		19	20	21	22	
1st Division.	W.	M.	449	192	296	2,473	1,173	425	47	230	2,988	1,278	419	221	187	43	624	992	2,028	188	14,253	1,465	4	80	...	15,802
		F.	379	181	287	2,591	1,207	434	40	244	3,122	1,280	453	191	198	47	625	933	2,174	190	14,576	1,521	2	75	...	16,174
	E.	M.	192	40	2,877	1,180	1,026	196	32	407	2,835	17	31	106	637		1,216	365	2,870	236	14,263	1,397	114	332	112	16,218
		F.	166	36	2,982	1,205	1,098	189	35	442	2,920	20	29	106	655	.	1,286	367	2,948	163	14,647	1,536	81	325	102	16,691
	Total.	M.	641	232	3,173	3,653	2,199	621	79	637	5,823	1,295	450	327	824	43	1,840	1,357	4,898	424	28,516	2,862	118	412	112	32,020
	Total.	F.	545	217	3,269	3,796	2,305	623	75	686	6,042	1,300	482	297	853	47	1,911	1,300	5,122	353	29,223	3,057	83	400	102	32,865
		Total	1,186	449	6,442	7,449	4,504	1,244	154	1,323	11,865	2,595	932	624	1,677	90	3,751	2,657	10,020	777	57,739	5,919	201	812	214	64,885
2nd Division.	N.	M.	644	268	87	1,144	2,176	247	213	343	526	431	273	71	9	.	21	4	1.997	101	8,555	469	35	635	.	9,694
		F.	607	258	104	1,182	2,225	235	204	368	553	416	269	73	11		28	5	2,173	133	8,844	473	28	656		10,001
	S.	M.	473	83	2,434	988	437	460	22	1,708	819	24	32	166	.	...	1	15	364	495	8,521	71	118	252	66	9,028
		F.	360	66	2,600	1,026	471	468	23	1,724	843	13	41	150	.	...	1	21	419	731	8,957	18	43	254	69	9,341
	C.	M.	982	254	2,924	4,052	4,447	797	267	39	316	314	125	211	33	2	75	41	596	709	16,184	267	3	47	1	16,502
		F.	936	266	3,208	4,345	4,725	896	287	30	369	329	134	209	27	. .	93	68	628	1,658	18,208	235	2	51	.	18,496
	Total.	M.	2,099	605	5,445	6,184	7,060	1,504	502	2,090	1,661	769	430	448	42	2	97	60	2,957	1,305	33,260	807	156	934	67	35,224
	Total.	F.	1,903	590	5,912	6,553	7,421	1,599	514	2,122	1,765	758	444	432	38	..	122	94	3,220	2,522	36,009	726	73	961	69	37,838
		Total	4,002	1,195	11,357	12,737	14,481	3,103	1,016	4,212	3,426	1,527	874	880	80	2	219	154	6,177	3,827	69,269	1,533	229	1,895	136	73,062
3rd Division.	S.	M.	204	148	1,265	869	383	121	36	49	250	10	26	29	19	...	26	18	946	218	4.617	343	856	699	77	6,592
		F.	196	146	1,332	804	385	137	36	75	219	11	35	23	19	...	3	13	1,095	315	4,844	221	354	706	154	6,279
	N.	M.	810	276	2,466	2,629	1,905	493	231	893	1,619	631	226	166	10	...	37	78	1,904	307	14,681	3,469	89	637	17	18,893
		F.	693	273	2,663	2,870	1,994	539	264	994	1,786	649	243	169	7	...	28	103	2,202	353	15,830	3,771	66	643	23	20,333
	Total.	M.	1,014	424	3,731	3,498	2.288	614	267	942	1,869	641	252	195	29	...	63	96	2,850	525	19,298	3,812	945	1,336	94	25,485
	Total.	F.	889	419	3,995	3,674	2,379	676	300	1,069	2,005	660	278	192	26	...	31	116	3,297	668	20,674	3,992	420	1,349	177	26,612
		Total	1,903	843	7,726	7,172	4,667	1,290	567	2,011	3,874	1,301	530	387	55	..	94	212	6,147	1,193	39,972	7,804	1,365	2,685	271	52,097
4th Division.	N.	M.	29	34	48	453	455	103	17	78	517	10	41	27	20	87	57	98	2,107	48	4,229	551	43	74	1	4,898
		F.	16	30	52	468	440	108	21	70	493	11	29	34	19	91	33	95	2,105	46	4,161	530	30	80	2	4,803
	Total.	M.	29	34	48	453	455	103	17	78	517	10	41	27	20	87	57	98	2,107	48	4,229	551	43	74	1	4,898
	Total.	F.	16	30	52	468	440	108	21	70	493	11	29	34	19	91	33	95	2,105	46	4,161	530	30	80	2	4,803
		Total	45	64	100	921	895	211	38	148	1,010	21	70	61	39	178	90	193	4,212	94	8,390	1,081	73	154	3	9,701

5th Division.	N.	M.	167	226	470	2,391	2,389	710	138	999	2,707	37	214	167	85	204	224	204	2,659	140	14,131	1,006	157	736	64	16,094
		F.	171	241	460	2,618	2,551	829	151	1,042	2,884	46	234	148	92	235	246	203	3,068	211	15,430	1,004	125	839	82	17,480
	S.	M.	159	255	580	1,630	1,638	402	77	662	1,317	164	101	85	42	4	112	165	4,819	481	12,693	1,360	302	1,109	15	15,479
		F.	121	241	553	1,600	1,559	441	92	634	1,400	177	87	88	39	3	132	163	5,339	471	13,140	1,346	201	1,150	11	15,848
	Total.	M.	326	481	1,050	4,021	4,027	1,112	215	1,661	4,024	201	315	252	127	208	336	369	7,478	621	26,824	2,366	459	1,845	79	31,573
	Total.	F.	292	482	1,013	4,218	4,110	1,270	243	1,676	4,284	223	321	236	131	238	378	366	8,407	682	28,570	2,350	326	1,989	93	33,328
		Total	618	963	2,063	8,239	8,137	2,382	458	3,337	8,308	424	636	488	258	446	714	735	15,885	1,303	55,394	4,716	785	3,834	172	64,901
6th Division.	N.	M.	22	10	24	155	172	19	5	14	1,381	6	12	13	108	24	4	99	1,395	73	3,536	106	109	63	.	3,814
		F.	17	8	24	131	176	20	7	16	1,319	4	8	3	111	15	4	88	1,471	31	3,453	152	109	238	.	3,952
	S.	M.	154	31	19	352	345	107	6	96	750		17	32	43	..	18	82	2,720	26	4,798	550	131	148	9	5,636
		F.	121	30	19	334	332	91		105	827	.	21	36	47	..	10	84	2,866	29	4,952	588	111	158	10	5,819
	Total.	M.	176	41	43	507	517	126	11	110	2,131	6	29	45	151	24	22	181	4,115	99	8,334	656	240	211	9	9,450
	Total.	F.	138	38	43	465	508	111	7	121	2,146	4	29	39	158	15	14	172	4,337	60	8,405	740	220	396	10	9,771
		Total	314	79	86	972	1,025	237	18	231	4,277	10	58	84	309	39	36	353	8,452	159	16,739	1,396	460	607	19	19,221
7th Division.	N.	M.	173	144	596	894	1,177	250	29	457	1,088	28	18	74	42	2	144	61	2,184	117	7,478	709	56	438	4	8,685
		F.	162	153	631	949	1,263	272	35	470	1,220	26	18	63	46	3	142	69	2,504	134	8,160	692	35	435	4	9,326
	S.	M.	1,101	104	928	845	1,264	294	107	604	870	192	76	186	14	98	490	78	573	164	7,988	3,049	6	55	28	11,126
		F.	1,051	111	986	1,022	1,330	318	99	656	946	222	59	205	21	110	461	94	615	181	8,487	3,381	1	64	31	11,964
	C.	M.	181	192	623	681	1,171	346	75	419	740	18	34	110	62	.	197	36	1,159	405	6,449	6,638	57	90	3	13,237
		F.	160	179	700	710	1,296	377	71	423	808	19	24	143	57	2	188	43	1,135	395	6,730	7,756	25	89	2	14,602
	Total.	M.	1,455	440	2,147	2,420	3,612	890	211	1,480	2,698	238	128	370	118	100	831	175	3,916	686	21,915	10,396	119	583	35	33,048
	Total.	F.	1,373	443	2,317	2.681	3,889	967	205	1,549	2,974	267	101	411	124	115	791	206	4,254	710	23,377	11,829	61	588	37	35,892
		Total ..	2,828	883	4,464	5,101	7,501	1,857	416	3,029	5,672	505	229	781	242	215	1,622	381	8,170	1,396	45,292	22,225	180	1,171	72	68,940
8th Division.	N.	M.	73	47	355	559	1,550	328	30	494	2,066	56	89	88	91	139	219	617	2,936	300	10,037	2,342	112	258	2	12,751
		F.	57	49	379	618	1,635	391	36	470	2,125	41	102	70	102	128	261	638	3,076	279	10,457	2,592	82	266	3	13,400
	S.	M.	393	44	461	294	830	178	8	33	1,181	1,041	36	60	66	4	245	490	1,369	79	6,812	436	76	145	6	7,475
		F.	289	39	451	271	813	215	9	40	1,230	941	29	67	73	3	252	462	1,546	59	6,789	474	48	170	6	7,487
	Total.	M.	466	91	816	853	2,380	506	38	527	3,247	1,097	125	148	157	143	464	1,107	4,305	379	16,849	2,778	188	403	8	20,226
	Total.	F.	346	88	830	889	2,448	606	45	510	3,355	982	131	137	175	131	513	1,100	4,622	338	17,246	3,066	130	436	9	20,887
		Total ..	812	179	1,646	1,742	4,828	1,112	83	1,037	6,602	2,079	256	285	332	274	977	2,207	8,927	717	34,095	5,844	318	839	17	41,113
Grand Total			11,708	4,655	33,884	44,333	46,038	11,436	2,750	15,328	45,034	8,462	3,585	3,590	2,992	1,244	7,503	6,892	67,990	9,466	326,890	50,518	3,611	11,997	904	393,920
Houseless Poor.		M.	71	20	50	413	212	109	19	34	495	11	39	14	25	5	17	12	777	70	2,393	342	2	12	3	2,752
		F.	4	2	7	71	35	13	20	7	146	7	12	2	8	.	4	8	378	45	769	104		4	3	880
Total Males ...			6,277	2,368	16,503	22,002	22,750	5,585	1,359	7,559	22,465	4,268	1,809	1,826	1,493	612	3,727	3,455	33,403	4,157	161,618	24,570	2,270	5,810	408	194,676
Total Females			5,506	2,309	17,438	22,815	23,535	5,973	1,430	7,810	23,210	4,212	1,827	1,780	1,532	637	3,797	3,457	35,742	5,424	168,434	26,394	1,343	6,203	502	202,876
Grand Total .			11,783	4,677	33,941	44,817	46,285	11,558	2,789	15,369	45,675	8,480	3,636	3,606	3,025	1,249	7,524	6,912	69,145	9,581	330,052	50,964	3,613	12,013	910	397,552

No. (15).—Caste.

Vb.—Statement showing the Population arranged according to Caste under each Sex in each Division of the Madras Municipality.

Caste.	Division.																Houseless Poor.		Total.		
	1st.		2nd.		3rd.		4th.		5th.		6th.		7th.		8th.						
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.
1. Brahmins	641	545	2,099	1,903	1,014	889	29	16	326	292	176	138	1,455	1,373	466	346	71	4	6,277	5,506	11,783
2. Kshatriyas ...	232	217	605	590	424	419	34	30	481	482	41	38	440	443	91	88	20	2	2,368	2,309	4,677
3. Chetties... ..	3,173	3,269	5,445	5,912	3,731	3,995	48	52	1,050	1,013	43	43	2,147	2,317	816	830	50	7	16,503	17,438	33,941
4. Kavarais .	3,653	3,796	6,184	6,553	3,498	3,674	453	468	4,021	4,218	507	465	2,420	2,681	853	889	413	71	22,002	22,815	44,817
5. Vellalers . ..	2,199	2,305	7,060	7,421	2,288	2,379	455	440	4,027	4,110	517	508	3,612	3,889	2,380	2,448	212	35	22,750	23,535	46,285
6. Idaiyars. . ..	621	623	1,504	1,599	614	676	103	108	1,112	1,270	126	111	890	967	506	606	109	13	5,585	5,973	11,558
7. Kannacan . .	79	75	502	514	267	300	17	21	215	243	11	7	211	205	38	45	19	20	1,359	1,430	2,789
8. Kammalan ..	637	686	2,090	2,122	942	1,069	78	70	1,661	1,676	110	121	1,480	1,549	527	510	34	7	7,559	7,810	15,369
9. Vunnian	5,823	6,042	1,661	1,765	1,869	2,005	517	493	4,024	4,284	2,131	2,146	2,698	2,974	3,247	3,355	495	146	22,465	23,210	45,675
10. Weavers	1,295	1,300	769	758	641	660	10	11	201	223	6	4	238	267	1,097	982	11	7	4,268	4,212	8,480
11. Satanis	450	482	430	444	252	278	41	29	315	321	29	29	128	101	125	131	39	12	1,809	1,827	3,636
12. Barbers	327	297	448	432	195	192	27	34	252	236	45	39	370	411	148	137	14	2	1,826	1,780	3,606
13. Dhobies	824	853	42	38	29	26	20	19	127	131	151	158	118	124	157	175	25	8	1,493	1,532	3,025
14. Kusaven .. .	43	47	2	.	.	.	87	91	208	238	24	15	100	115	143	131	5	.	612	637	1,249
15. Sembadaven	1,840	1,911	97	122	63	31	57	33	336	378	22	14	831	791	464	513	17	4	3,727	3,797	7,524
16. Shanan	1,357	1,300	60	94	96	116	98	95	369	366	181	172	175	206	1,107	1,100	12	8	3,455	3,457	6,912
17. Pariahs	4,898	5,122	2,957	3,220	2,850	3,297	2,107	2,105	7,478	8,407	4,115	4,337	3,916	4,254	4,305	4,622	777	378	33,403	35,742	69,145
18. Other Castes	424	353	1,305	2,522	525	668	48	46	621	682	99	60	686	710	379	338	70	45	4,157	5,424	9,581
19. Mahomedans	2,862	3,057	807	726	3,812	3,992	551	530	2,366	2,350	656	740	10,396	11,829	2,778	3,066	342	104	24,570	26,394	50,964
20. Europeans	118	83	156	73	945	420	43	30	459	326	240	220	119	61	188	130	2	...	2,270	1,343	3,613
21. Eurasians	412	400	934	961	1,336	1,349	74	80	1,845	1,989	211	396	588	568	403	436	12	4	5,810	6,203	12,013
22. Other Races	112	102	67	69	94	177	1	2	79	93	9	10	35	37	8	9	3	3	408	502	910
Total . .	32,020	32,865	35,224	37,838	25,485	26,612	4,898	4,803	31,573	33,328	9,450	9,771	33,048	35,892	20,226	20,887	2,752	880	194,676	202,876	397,552

No. (16).—Caste.

V c.—*Statement showing the Population arranged according to Castes with the Percentage of Population in each Caste to the Total Population in each Division of the Madras Municipality.*

Divisions.	Total population.	Total Hindu Population.	1 Brahmins.			2 Kshatriyas.			3 Chetties.			4 Kavarais.			5 Vellalers.			6 Id aiyars.			7 Kanaccan.			8 Kammalan.			9 Vunnian.			10 Weavers.		
			No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.
1st Division...	64,885	57,739	1,186	2·1	1·8	449	0·8	0·7	6,442	11·22	9·9	7,449	12·9	11·5	4,504	7·9	6·9	1,244	2·2	1·9	154	0·3	0·3	1,323	2·3	2·0	11,865	20·6	18·3	2,595	4·5	4·2
2nd do. ...	73,062	69,269	4,002	5·8	5·5	1,195	1·7	1·6	11.357	16·4	15·5	12,737	18·4	17·4	14.481	20·9	19·8	3,103	4·5	4·2	1,016	1·5	1·4	4,212	6·1	5·8	3,426	4·9	4·7	1,527	2·2	2·2
3rd do. ...	52,097	39,972	1,903	4·8	3·7	843	2·1	1·6	7,726	19·4	14·8	7,172	17·9	13·9	4,667	11·7	8·9	1,290	3·2	2·5	567	1·4	1·1	2,011	5·0	3·9	3,874	9·7	7·4	1,301	3·3	2·5
4th do. ...	9,701	8,390	45	0·5	0·5	64	0·8	0 7	100	1·2	1·0	921	11·0	9·5	895	10·7	9·3	211	2·5	2·2	38	0·5	0·4	148	1·8	1·6	1,010	12·0	10·5	21	0·3	0·3
5th do. ...	64,901	55,394	618	1·1	0·9	963	1·7	1·5	2,063	3·7	3·2	8,239	14·9	12·6	8,137	14·7	12·6	2,382	4·3	3·7	458	0·8	0·7	3,337	6·0	5 2	8.308	15·0	12·9	424	0·8	0·7
6th do. ...	19,221	16,739	314	1·9	1·7	79	0·5	0·4	86	0·5	0·4	972	5·8	5·1	1,025	6·1	5·3	237	1·4	1·3	18	0·1	0·09	231	1·4	1·2	4,277	25·6	22·2	10	0·06	0·0 5
7th do. ...	68,940	45,292	2,828	6·2	4·2	883	2·0	1·3	4,464	9·9	6·5	5,101	11·3	7·4	7,501	16·6	10·9	1,857	4·1	2·7	416	0·9	0·6	3,029	6·7	4·4	5,672	12·5	8·2	505	1·1	0·7
8th do. ...	41,113	34,095	812	2·4	1·9	179	0·5	0·4	1,646	4·8	4·1	1,742	5·1	4·3	4,828	14·2	11·7	1,112	3·3	2·7	83	0·2	0·3	1,037	3·0	2·5	6,602	19·4	16·1	2,079	6·0	5·1
Houseless Poor.	3,632	3,162	75	2·4	2·1	22	0·7	0 6	57	1·8	1·5	484	15·3	13·3	247	7·8	6·8	122	3·9	3·4	39	1·2	1·1	41	1·3	1·1	641	20·3	17·6	18	0·6	0·5
Total ..	397,552	330,052	11,783	3·6	2·9	4,677	1·4	1·2	33,941	10·3	8·6	44,817	13·6	11·3	46,285	14·0	11·7	11,558	3·5	2·9	2,789	0·8	0·7	15,369	4·7	3·9	45,675	13·8	11·5	8,480	2·6	2·1

Statement showing the Population arranged according to Castes with the Percentage of Population in each Caste to the Total Population in each Division of the Madras Municipality.—Contd.

Divisions.	Total population.	Total Hindu Population.	11 Satanis.			12 Barbers.			13 Dhobies.			14 Kusaven.			15 Sambadaven.			16 Shanan.			17 Pariahs.			18 Other Castes.			19 Mahomedans.		20 Europeans.		21 Eurasians.		22 Other Races.	
			No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to total Hindu Population.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.
1st Division. .	64,885	57,739	932	1·7	1·4	624	1·1	0·9	1,677	2·9	2·6	90	·2	0·1	3,751	6·5	5·8	2,657	4·7	4·0	10,020	17·4	15·5	777	1·4	1·4	5,919	9·2	201	0·3	812	1·2	214	0·3
2nd do. ...	73,062	69,269	874	1·3	1·2	880	1·3	1·3	80	0·1	0·1	2	·003	. .	219	0·3	0·3	154	0·2	0·2	6,177	8·9	8·5	3,827	5·5	5·5	1,533	2·0	229	0·3	1,895	2·6	136	0·2
3rd do. ...	52,097	39,972	530	1·4	1·0	387	0 9	0·7	55	0·1	0·1	..	..	...	94	0·2	0·2	212	0·5	0·4	6.147	15·4	11·8	1,193	3·0	2·3	7,804	14·9	1,365	2·6	2,685	5·2	271	0·5
4th do.	9,701	8,390	70	0·8	0·7	61	0·7	0·6	39	0·5	0·5	178	2·1	1·8	90	1·0	0·9	193	2·3	1·9	4,212	50·2	43·4	94	1·1	0·9	1,081	11·1	73	0·7	154	1·5	3	0·03
5th do.	64,901	55.394	636	1·1	0·9	488	0·9	0·7	258	0·5	0·4	446	·08	0·7	714	1·3	1·2	735	1·3	1·2	15,885	28·7	24·4	1,303	2·4	2·0	4,716	7·2	785	1·2	3,834	5·9	172	0·2
6th do. ..	19,221	16,739	58	0·4	0·4	84	0·5	0·4	309	1·8	1·6	39	·02	0·2	36	0·2	0·2	353	2·1	1·8	8,452	50·5	43·9	159	1·0	0·8	1,396	7·3	460	2·4	607	3·2	19	0·09
7th do.	68,940	45,292	229	0·5	0·3	781	1·7	1·1	242	0·5	0·4	215	·05	0·3	1,622	3·6	2·4	381	0·8	0·6	8,170	18·0	11·8	1,396	3·1	2·0	22,225	32·2	180	0·3	1,171	1·6	72	0·1
8th do.	41,113	34,095	256	0·8	0·6	285	0·8	0·6	332	1·0	0·8	274	·08	0·6	977	2·9	2·3	2,207	6·5	5·3	8,927	26·2	21·7	717	2·1	1·7	5,844	14·2	318	0·7	839	2·0	17	0·4
Houseless Poor.	3,632	3,162	51	1·6	1·4	16	0 5	0·4	33	1·0	0·9	5	·02	0 1	21	0·7	0·5	20	0·6	0·5	1,155	36·5	31·8	115	3·6	3·2	446	12·2	2	0·5	16	0·4	6	0·1
Total	397,552	330,052	3,636	1·1	0·9	3,606	1·1	0·9	3,025	0 9	0 8	1,249	·04	0·3	7,524	2·3	1·9	6,912	2·1	1·7	69,145	20·9	17·4	9,581	2·9	2·4	50,964	12·8	3,613	0·9	12,013	3·0	910	0·2

No. (17).—Caste.

Vd.—Statement showing the Population arranged according to Caste and Age in the Madras Municipality.

Age.	Caste.																					
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
	Brahmins.	Kshatriyas.	Chettiys.	Kavaraiu.	Vellalers.	Idaiyars.	Kanaccan	Kammalan.	Vunnian.	Weavers	Satanis.	Barbers.	Dhobies	Kusavon.	Sembadavon	Shanan	Pariahs.	Other Castes.	Mahomedans.	Europeans.	Eurasians.	Other Races	Total.
Under 1 year .	148	65	404	632	594	173	33	181	639	120	52	44	41	16	150	70	797	112	371	52	234	8	4,936
Do. 2 years ..	220	114	845	1,080	1,297	338	89	412	1,517	260	81	83	96	42	255	241	2,252	231	1,327	94	334	25	11,233
Do. 3 do. . ..	199	110	896	1,151	1,287	332	65	418	1,471	224	98	94	94	42	266	208	2,189	228	1,254	102	408	28	11,164
Do. 4 do.	247	114	850	1,208	1,375	361	95	428	1,486	280	83	87	103	38	349	188	2,036	341	1,286	85	410	31	11,481
Do. 5 do. .. .	196	128	803	1,041	1,149	288	68	408	1,285	254	101	90	97	38	234	197	1,812	246	1,354	101	391	44	10,325
Do. 10 do. .. .	997	481	3,632	4,988	5,325	1,298	261	1,721	5,361	915	373	382	366	125	876	860	8,746	1,046	5,418	321	1,691	93	45,276
Do. 15 do.	1,111	454	3,118	4,261	4,930	1,170	333	1,535	4,409	787	377	395	307	108	731	706	6,934	1,055	5,383	265	1,613	145	40,127
Do 25 do. .. .	2,628	837	6,075	8,367	8,518	2,039	490	2,831	8,023	1,563	702	704	572	233	1,403	1,267	12,008	1,951	8,853	614	2,584	199	72,461
Do 35 do.	2,063	855	6,170	8,149	7,803	2,077	455	2,746	8,602	1,536	630	667	496	222	1,165	1,298	13,031	1,675	8,814	993	1,593	146	71,186
Do. 45 do.	1,615	594	4,675	5,838	5,796	1,487	358	1,928	5,786	1,037	446	422	330	147	886	825	8,673	1,124	6,500	500	1,158	78	50,203
Do. 55 do.	1,203	449	3,270	4,012	4,010	993	248	1,377	3,743	732	335	337	254	115	552	552	5,411	737	4,851	284	818	60	34,343
Do. 65 do.	719	291	1,847	2,524	2,459	618	186	829	2,074	437	208	189	166	65	397	303	3,273	531	3,270	134	478	33	21,031
Over 65 do.	437	185	1,356	1,566	1,742	384	108	555	1,279	335	150	112	103	58	260	197	1,983	304	2,283	68	301	20	13,786
Total .	11,783	4,677	33,941	44,817	46,285	11,558	2,789	15,369	45,675	8,480	3,636	3,606	3,025	1,249	7,524	6,912	69,145	9,581	50,964	3,613	12,013	910	397,552

No. (18)—Caste.

Ve.—Alphabetical List of Hindu Castes as found in the original schedules with the Population as censused under each item.

Castes.	Number of Persons.	Castes.	Number of Persons.	Castes.	Number of Persons
1. Achári	59	44. Kaikalava	1,159	88. Panisavan	687
2. Agamudaiyán	2,641	45. Kallan	130	89. Panchálar	384
3. Ambattan	1,495	46. Kammálan	13,870	90. Pandáram	1,821
4. Andi Saiva	10	47. Kammavár	760	91. Pariah	57,774
		48 Kanakkan	1,033	92. Patnúlkár	971
5. Bairági	17	49. Kannadiyar	349	93. Pillai	353
6. Balije	19,247	50. Kannár	221	94. Prostitute	789
7. Do. Gázulu	299	51. Kápulu	5	95. Púyáli	3
8. Do. Linga	9	52. Karanam	1,756		
9. Do. Váda	2	53. Karayár	984	96. Rájá	2,186
10. Baniyan	119	54. Karimár	10	97. Rájput	1,259
11. Barber	1,339	55. Kavarai	14,744	98. Rangaráju	6
12. Beatha	417	56. Káyaths	90	99. Reddi	1,673
13. Bógam	2,593	57. Kómati	7,734		
14. Bóyi	42	58. Do. Guzeráti	151	100. Sanyási	9
15. Boondiliar	852	59. Koravar	676	101. Sátáni	1,401
16. Brahman	1,484	60. Kosavan	1,249	102. Sembadavan	3,152
17. Do. Bhattar	15	61. Kshatriya	250	103. Shánár	6,279
18. Do. Kanóji	107	62. Kurambar	100	104. Súdra	1,808
19. Do. Déva	11				
20. Do. Guzeráti	322	63. Lála	573	105. Tambirán	2
21. Do. Mádhwa	931	64 Langari	25	106. Thraivarnikulu	126
22. Do. Maharáshtra	36	65. Lingadhári or Lingáyet	186	107. Thuttán	700
23. Do. Neyógulu	18			108. Tier	1
24. Do. Panchagauda	3	66. Mádiga	34	109. Tóti	834
25. Do. Smártha	4,934	67. Maharáshtra	3,462		
26. Do. Srí Vaishnava	3,925	68. Malayáli	13	110. Uppara	3,057
27. Do. Vépári	8	69 Mangala	763		
28. Do. Visva	81	70. Maravar	196	111. Vaishnava	75
		71. Márwári	91	112. Vaisya	166
29. Chándóro	1,245	72. Muchi	123	113. Valluvan	1,229
30. Chetti	16,053	73. Mudali	2,886	114. Valluva Pandáram	54
31. Do. Béri	2,367	74. Muthria	2,275	115. Vániyar	3,027
32. Chuckler	4,265			116. Vannár	3,025
		75. Native Christian	4,221	117. Vannar	37,856
33. Dásari	113	76. Náttán	101	118. Velama	592
34. Désáyi	33	77. Náttucottai	98	119. Do. Adi	23
		78. Nattuvan	218	120. Do Padma	96
35 Golla	11,205	79. Návidan	9	121. Vellála	40,758
36. Gurukula	2,296	80. Náyadu	907	122. Víraisaiva Mahásaiva	687
		81. Náyakan	547		
37. Hindu	155	82. Náyar	30	123. Weaver	6,980
38. Jains	55	83. Ochan	21		
39. Janapar	2,853	84. Oddar	1,493	124. Yénadi	47
40 Jangam	298	85. Oilmonger	2,563		
41. Jándravar	341				
42. Játs	6	86. Pálayakár	80		
43. Jetti	24	87. Palli	1,651	Total Number of Hindus	330,052

No. (19).—Caste.

Vf.—Classified List of Hindu Castes and Nationalities of the Madras Municipality.

Major heads of Caste.	Minor items of Castes classified under each Major head.	Population.	Total.	Major heads of Caste.	Minor items of Castes classified under each Major head.	Population.	Total.
1. Brahman	Brahman	1,484		2. Kshatriyas	Boondiliar	852	
	Do. Bhattar	15			Kallan	130	
	Do. Kanóji	107			Kshatriya	250	
	Do. Guzeráti	322			Rájá	2,186	
	Do. Mádhwa	931			Rájput	1,259	
	Do. Maharáshtra	36					4,677
	Do. Neyógulu	18		3. Chetties	Baniyan	119	
	Do. Panchagauda	3	0		Chetti	16,053	
	Do. Smártha	4,934			Do. Béri	2,367	
	Do. Srí Vaishnava	3,925			Kómati	7,734	
	Do. Vépári	8			Do. Guzeráti	151	
			11,783		Lála	573	

No. (19).—Caste.—Continued.

Vf.—Classified List of Hindu Castes and Nationalities of the Madras Municipality.—Continued.

Major Heads of Caste.	Minor items of Castes classified under each Major head.	Population.	Total.
3. Chetties. *Contd.*	Márwári	91	
	Oilmonger	2,563	
	Patnúlkár	971	
	Thrivarnikulu	126	
	Vaisya	166	
	Vániyar	3,027	
			33,941
4. Kavari ...	Balijo	19,247	
	Do. Gázulu	299	
	Do. Linga	9	
	Do. Váda	2	
	Janapar	2,853	
	Kammavár	760	
	Kannadiyar	349	
	Kápulu	5	
	Kavarai ...	14,744	
	Lingadhári or Lingáyet	186	
	Muthria ...	2,275	
	Náyadu ...	907	
	Náyar ...	30	
	Pálayakár	80	
	Reddi	1,673	
	Velama	592	
	Do. Adi	23	
	Do. Padma	96	
	Vírasaiva Mahásaiva	687	
			44,817
5. Vellála ...	Agamudaiyán	2,641	
	Mudali ...	2,886	
	Vellála	40,758	
			46,285
6. Idaiyar ...	Golla	11,205	
	Pillai	353	
			11,558
7. Kanakkan	Kanakkan	1,033	
	Karanam	1,756	
			2,789
8. Kammlan	Achári	59	
	Désáyi	33	
	Dóva Brahman	11	
	Kammálan ...	13,870	
	Kannár	221	
	Karimár	10	
	Panchálar	384	
	Thuttán	700	
	Visva Brahman	81	
			15,369
9. Vanniar ..	Koravar	676	
	Kurambar	100	
	Maravar	196	
	Náyakan	547	
	Náttucottai	98	
	Oddar	1,493	
	Palli	1,651	
	Tior	1	
	Uppara	3,057	
	Vanniar ...	37,856	
			45,675
10. Weaver ...	Jándravar ...	341	
	Kaikalava	1,159	
	Weaver ...	6,980	
			8,480
11. Sátáni ...	Andi Saiva	10	
	Bairági ...	17	
	Jangam	298	
	Pandáram	1,821	
	Pujáli	3	
	Sátáni	1,401	
	Sanyási	9	
	Tambirán ...	2	
	Vaishnava	75	
			3,636
12. Barber ..	Ambattan	1,495	
	Barber ...	1,339	
	Mangala ...	763	
	Návidan ...	9	
			3,606
13. Dhobies ...	Vannár	3,025	
			3,025
14. Kosavan ...	Kosavan	1,249	
			1,249
15. Shánán ...	Chandóre	1,245	
	Shánán	6,279	
			7,524
16. Sembadavan.	Besta	417	
	Bóyi ...	42	
	Gurukula	2,296	
16. Sembadavan (*Contd.*)	Karaiyár	984	
	Ochan	21	
	Sembadavan ...	3,152	
			6,912
17. Pariah ..	Chuckler	4,265	
	Mádiga	34	
	Native Christian	4,221	
	Pariah ...	57,774	
	Panisavan	687	
	Toti	834	
	Valluva Pandáram	54	
	Valluvan ...	1,229	
	Yénádi	47	
			69,145
18. Other Castes.	Bógam ...	2,593	
	Dásari ...	113	
	Hindu ...	155	
	Játs	6	
	Jains	55	
	Jetti	24	
	Káyaths	90	
	Langari ...	25	
	Malayáli ...	13	
	Maharáshtra ...	3,462	
	Muchi ...	123	
	Náttán	101	
	Nattuvan	218	
	Prostitute ...	789	
	Rangaráju	6	
	Súdra	1,808	
			9,581
19. Mahomedans.	Jónár	2	
	Labbe ...	505	
	Mughals	5	
	Mápla	2	
	Mussulmen	50,426	
	Pathans ...	24	
			50,964
20. Europeans .	Austrians	2	
	Belgians	2	
	British ...	3,545	
	Dutch ...	6	
	French ...	37	
	German	19	
	Italian ...	2	
			3,613
21. Eurasians ..	Eurasians ...	11,975	
	Goanese ...	5	
	Portuguese ...	33	
			12,013
	Birth Places.		
22. Other Races within India, but beyond the Madras Presidency.	Afghanishtan ...	9	
	Agra ...	23	
	Arungabad	8	
	Bengal	136	
	Bombay	196	
	Central Provinces	73	
	Cashmere ...	2	
	Delhi	38	
		485	
Beyond India and Continent of Europe.	Abyssinia ...	23	
	Africa	23	
	America	3	
	Andaman Islands	30	
	Arabia	3	
	Burmah ...	149	
	Canada	6	
	Cape of Good Hope	3	
	Ceylon	165	
	China ...	4	
	Mauritius	13	
	Persia	3	
		425	
			910
	Total ...		397,552
	Particulars.		
	Hindús ...	...	330,052
	Mahomedans ...	...	50,964
	Europeans	...	3,613
	Eurasians ...	...	12,013
	Other Races	...	910

No. 20.—Occupation.

VI.—*Statement showing the Population arranged according to Occupation in each Section of the Madras Municipality.*

Occupation.		1st Division.						2nd Division.												
	Ward.	West.		East.			Total of the Division.	North.			South.				Centre.					Total of the Division.
	Section.	1	2	1	2	3		1	2	3	1	2	3	4	1	2	3	4	5	
1. Professional	1. Government Service	204	218	97	34	8	561	82	140	172	71	12	42	36	148	5	217	107	41	1,073
	2. Military	225	691	57	23	3	999	10	26	75	20	1	26	34	17	4	14	13	4	244
	3. Learned	28	23	42	15	2	110	14	23	20	41	4	30	12	27	4	21	21	26	243
	4. Minor Professions	117	132	216	84	17	566	118	332	267	59	133	252	133	381	20	330	486	251	2,762
2. Domestic	5. Personal Service	516	235	983	566	208	2,508	199	216	329	173	2	238	97	224	320	103	118	177	2,196
3. Commercial	6. Traders	450	543	1,223	245	94	2,555	125	297	420	319	430	514	429	508	54	310	623	799	4,828
	7. Conveyors	333	133	1,793	116	53	2,428	61	73	67	37	14	45	18	95	24	80	141	45	700
4. Agricultural	8. Cultivators	310	149	205	227	19	910	5	52	21	9	4	36	1	14	1	8	13	7	171
5. Industrial	9. Dress	999	567	709	144	28	2,447	30	48	456	7		20	13	81	17	54	57	128	911
	10. Food	230	131	723	54	36	1,174	137	58	96	95	12	147	13	45	17	20	90	110	840
	11. Metals	76	49	102	47	9	283	18	41	144	82	458	130	70	11	5	4	10	6	979
	12. Construction	95	137	254	100	23	609	36	140	171	88	233	181	69	90	25	146	45	18	1,242
	13. Books	42	14	172	4	8	240	48	53	40	12	2	16	4	41	8	49	24	11	308
	14. Household Goods	10	34	25	5		74	18	13	5	6		3	.	33	.	1		..	79
	15. Combustibles		2	4		..	6	3	2	3		1	1	4	3		3	1	..	21
6. Indefinite and Non-productive	16. Laborers	1,582	2,552	1,526	1,367	852	7,879	330	372	545	179	126	205	68	553	258	388	483	169	3,676
	17. Property	54	2	34	10		100	9	61	17	1	47	85	28	85	2	225	70	126	756
	18. Unproductive	213	164	69	52	18	516	23	186	102	58	61	153	55	349	23	156	372	156	1,694
	19. Others	11	11	9	2		33	4	8	4	1		11	3	6		2	4	3	46
	Total	5,495	5,787	8,243	3,095	1,378	23,998	1,270	2,141	2,954	1,258	1,540	2,135	1,087	2,711	787	2,131	2,678	2,077	22,769

No. (20) Occupation.—(*Continued.*)

VI.—*Statement showing the Population arranged according to Occupation in each Section of the Madras Municipality.*

Occupation.		3rd Division.												4th Division.			5th Division.									6th Division.			
	Ward.	South.			North.								Total of the Division.	—		Total of the Division.	North.				South.				Total of the Division.	North.	South.		Total of the Division.
	Section.	1	2	3	4	5	6	7	8	9	10	11		1	2		1	2	3	4	1	2	3	4		1	1	2	
1. Professional ...	1. Government Service	98	60	43	8	45	103	24	41	52	64	127	665	87	52	139	234	204	110	45	242	102	119	205	1,261	52	84	105	241
	2. Military . ..	8	5	637	..	2	9	19	9	29	32	40	790	53	8	61	44	742	15	23	753	26	30	43	1,676	67	40	47	154
	3. Learned ..	8	9	10	4	10	25	5	12	16	11	17	127	12	1	13	45	20	27	11	48	17	19	23	210	23	16	12	51
	4. Minor Professions ..	161	141	138	66	122	204	48	180	100	327	170	1,657	31	29	60	223	120	179	60	228	93	55	149	1,107	75	98	77	250
2. Domestic .	5. Personal Service	222	365	300	265	264	394	60	90	89	119	240	2,408	246	161	407	470	260	619	167	592	263	379	737	3,487	725	580	380	1,685
3. Commercial .	6. Traders . ..	626	41	227	256	194	315	164	598	468	330	258	3,477	189	77	266	382	372	265	142	320	132	73	284	1,970	105	138	143	386
	7. Conveyors	97	46	81	10	47	107	12	32	49	58	38	577	141	143	284	176	51	157	57	201	127	199	173	1,141	473	492	500	1,465
4. Agricultural .	8. Cultivators .	1	1	2	..	4	15		6	8	21	12	70	127	120	247	63	23	44	22	35	98	61	45	391	247	203	57	507
5. Industrial ...	9. Dress	12	1	6	166	28	76	96	32	547	11	683	1,658	92	476	568	104	25	108	98	55	66	18	273	747	36	20	80	136
	10. Food .	53	23	30	20	63	256	22	38	117	16	45	683	131	99	230	203	80	188	80	275	192	103	160	1,281	145	112	146	403
	11. Metals ..	4	.	17	11	55	5	59	25	146	73	4	399	84	20	104	66	149	109	22	53	16	12	271	698	12	20	36	68
	12. Construction .	48	19	32	12	176	56	15	57	68	120	57	660	37	48	85	180	284	202	75	78	75	21	286	1,201	23	94	75	192
	13. Books . .	14	4	2	.	14	41	.	63	5	4	17	164	2	2	4	83	42	52	28	30	64	41	77	417	5	5	13	23
	14. Household Goods ..	16		2	3	2	1	1	9	11	11	1	57	112	11	123	5	20	132	3	12	4	14	2	192	21	3	12	36
	15. Combustibles ...	1	1	.	.				21	5	.	.	28	18	..	18		.	1	.	1		.	.	2	.	2	3	5
6. Indefinite and Non-productive.	16. Laborers	365	106	273	108	136	813	52	268	581	476	214	3,392	583	308	891	822	761	1,233	414	540	282	134	807	4,993	1,597	460	132	2,189
	17. Property	6	..	8	22	22	8	11	20	40	30	1	168	. .	1	1	37	1	21	47	6	15	17	34	178	15	31	42	88
	18. Unproductive ...	8	156	108	11	180	48	44	86	89	134	62	926	92	40	132	112	183	84	16	37	40	6	92	570	26	34	38	98
	19. Others . .	3	3	144		2	1	2	1	5	5	2	168	3	1	4	2	3	21	1	3	5	7	10	52		4	5	9
	Total	1,751	981	2,060	962	1,366	2,477	634	1,588	2,425	1,842	1,988	18,074	2,040	1,597	3,637	3,251	3,340	3,567	1,311	3,509	1,617	1,308	3,671	21,574	3,647	2,436	1,903	7,986

No. (20) Occupation.—(*Continued.*)

VI.—*Statement showing the Population arranged according to Occupation in each section of the Madras Municipality.*

Occupation.		7th Division.												8th Division.								Houseless Poor.	Grand Total.		
	Ward.	North.				South.			Centre.				Total of the Division.	North.				South.			Total of the Division.				
	Section.	1	2	3	4	1	2	3	1	2	3	4		1	2	3	4	1	2	3			Males.	Females.	Total.
1. Professional	1. Government Service	184	118	214	112	228	193	121	217	160	117	94	1,758	62	94	66	172	88	84	52	618	2	5,935	383	6,318
	2. Military	16	10	50	45	29	30	43	98	111	73	159	664	30	32	31	35	14	8	15	165	8	4,745	16	4,761
	3. Learned	7	12	19	3	7	52	14	25	25	22	14	200	15	22	16	23	17	29	13	135	3	1,074	18	1,092
	4. Minor Professions	35	68	79	53	120	91	152	155	180	98	57	1,088	62	46	82	152	72	76	36	526	10	7,790	236	8,026
2. Domestic	5. Personal Service	137	145	195	232	255	299	341	417	290	244	299	2,854	498	206	414	444	255	187	256	2,260	49	12,104	5,750	17,854
3. Commercial	6. Traders	167	295	309	85	400	526	267	389	571	192	275	3,476	232	274	126	258	263	166	92	1,411	210	15,228	3,351	18,579
	7. Conveyors	150	11	79	122	85	70	158	124	154	279	173	1,405	40	119	345	121	153	96	248	1,122	545	8,393	1,274	9,667
4. Agricultural	8. Cultivators	3	4	17	...	27	31	29	9	25	48	12	205	85	169	243	90	65	151	107	910	216	3,551	76	3,627
5. Industrial	9. Dress	10	37	63	20	38	701	194	560	270	144	215	2,252	150	68	90	248	168	458	273	1,455	9	8,248	1,935	10,183
	10. Food	142	22	179	68	577	78	160	132	214	68	97	1,737	240	213	235	176	264	203	125	1,456	4	5,501	2,307	7,808
	11. Metals	31	55	68	4	172	79	34	169	36	44	153	845	12	82	11	72	13	10	4	204	8	3,580	8	3,588
	12. Construction	20	113	113	25	70	217	57	187	152	70	107	1,131	38	174	30	90	76	44	6	458	6	5,542	42	5,584
	13. Books	12	10	13	13	4	7	14	13	21	9	7	123	10	8	4	21	27	3	1	74	...	1,353	.	1,353
	14. Household Goods	1	.	7	..	..	4	68	5	7	...	6	98	17	2	32	46	22	2	3	124	3	634	152	786
	15. Combustibles	2	2	.	..	3	58	3	.	8	.	5	81		5	2	2	2	.	2	13	...	169	5	174
6. Indefinite and Non productive.	16. Laborers	813	527	265	194	313	727	277	320	395	497	175	4,503	861	222	509	698	158	178	552	3,178	1,249	23,610	8,340	31,950
	17. Property	6	57	23	15	70	114	122	110	268	53	71	909	2	28	8	75	40	33	25	211	...	1,749	662	2,411
	18. Unproductive	50	29	53	14	362	203	117	94	140	124	89	1,275	110	59	47	62	29	68	33	408	865	3,073	3,411	6,484
	19. Others		8	7	1	7	7	4	6	7	6	10	63	7	1	8	1	3	3	8	31	..	399	7	406
	Total	1,786	1,523	1,753	1,006	2,767	3,487	2,175	3,030	3,034	2,088	2,018	24,667	2,471	1,824	2,299	2,786	1,729	1,799	1,851	14,759	3,187	112,678	27,973	140,651

No. (21).—Occupation.

VI a.—*Statement showing the Number of Male Population arranged according to Occupation with Percentage of the same to the Total Population in each Division of the Madras Municipality.*

Division.	Total Males.		Professional.								Domestic.		Commercial.				Agricultural.		Industrial.			
			1. Government Service.		2. Military.		3. Learned.		4. Minor Professions.		5. Personal Service.		6. Traders.		7. Conveyors.		8. Cultivators.		9. Dress.		10. Food.	
	Adults.	Children.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.
1st Division	23,594	8,426	546	2·3	987	4·2	110	0·5	562	2·4	1,720	7·3	1,547	6·5	2,374	10·0	861	3·7	1,820	7·7	856	3·6
2nd do.	27,140	8,084	1,021	3·8	243	0·9	233	0·9	2,727	10·0	1,669	6·1	4,470	16·5	647	2·4	165	0·6	755	2·8	585	2·2
3rd do.	19,718	5,767	649	3·3	790	4·0	123	0·6	1,632	8·3	1,653	8·4	3,201	16·2	560	2·8	69	0·3	1,215	6·2	452	2·3
4th do.	3,623	1,275	137	3·8	61	1·7	13	0·4	59	1·6	295	8·1	201	5·5	177	4·9	247	6·8	560	15·5	164	4·5
5th do.	23,761	7,812	1,108	4·7	1,674	7·0	209	0·9	1,053	4·4	2,218	9·3	1,655	7·0	1,011	4·3	381	1·6	636	2·7	836	3·6
6th do.	7,053	2,397	222	3·1	154	2·2	51	0·7	246	3·5	1,051	14·9	257	3·6	1,045	14·8	501	7·1	126	1·8	291	4·1
7th do.	25,243	7,805	1,665	6·6	663	2·6	199	0·8	994	3·9	1,947	7·7	2,780	11·0	1,272	5·0	202	0·8	1,747	6·9	1,047	4·1
8th do.	15,237	4,989	585	3·9	165	1·0	133	0·9	507	3·3	1,512	9·9	938	6·3	778	5·1	909	6·0	1,380	9·0	1,266	8·3
Houseless poor	2,568	184	2	0·07	8	0·3	3	0·1	10	0·4	39	1·5	179	7·0	529	20·6	216	8·4	9	0·4	4	0·2
Total ...	147,937	46,739	5,935	4·1	4,745	3·2	1,074	0·7	7,790	5·4	12,104	8·3	15,228	10·4	8,393	5·6	3,551	2·4	8,248	5·6	5,501	3·7

No. (21) Occupation.—(*Continued.*)

Statement showing the Number of Male Population arranged according to Occupation with Percentage of the same to the Total Population in each Division of the Madras Municipality.

Divisions.	Total Males.		Industrial.—(*Continued.*)										Indefinite and Non-productive.								20 Total.	
			11. Metals.		12. Construction.		13. Books.		14. Household Good.		15. Combustibles.		16. Laborers.		17. Property.		18. Unproductive.		19. Others.			
	Adults.	Children.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the total male adult population.	No. of persons.	Percentage to the male adult population.
1st Division	23,594	8,426	283	1·2	609	2·6	240	1·0	67	0·3	6	0·02	5,799	24·6	58	0·2	355	1·5	29	0·1	18,829	79·7
2nd do.	27,140	8,084	979	3·6	1,240	4·6	308	1·1	79	0·3	21	0·08	3,054	11·3	606	2·2	556	2·0	46	0·2	19,404	71·5
3rd do.	19,718	5,767	397	2·0	659	3·3	164	0·8	48	0·2	28	0·1	2,876	14·6	106	0·5	294	1·5	166	0·8	15,082	76·2
4th do.	3,623	1,275	104	2·9	85	2·3	4	0·1	68	1·9	17	0·4	606	16·7	1	0·03	87	2·4	4	0·1	2,890	79·6
5th do.	23,761	7,812	696	2·9	1,200	4·9	417	1·8	151	0·6	2	0·008	3,635	15·3	108	0·5	276	1·2	52	0·2	17,318	72·9
6th do.	7,053	2,397	68	1·0	181	2·6	23	0·3	29	0·4	5	0·07	1,244	17·6	55	0·8	46	0·7	9	0·1	5,604	79·3
7th do.	25,243	7,805	841	3·3	1,104	4·4	123	0·5	90	0·4	77	0·3	3,208	12·7	646	2·6	684	2·7	62	0·2	19,351	76·5
8th do.	15,237	4,989	204	1·3	458	3·0	74	0·5	99	0·7	13	0·09	2,281	15·0	169	1·1	250	1·6	31	0·2	11,752	77·1
Houseless poor . ..	2,568	184	8	0·3	6	0·2		.	3	0·1	.	.	907	35·4		.	525	20·4	..	..	2,448	95·3
Total ...	147,937	46,739	3,580	2·4	5,542	3·7	1,353	0·9	634	0·4	169	0·1	23,610	15·9	1,749	1·1	3,073	2·1	399	0·2	112,678	76·2

No. (22).—Occupation.

VI. *b.—Statement showing the Number of Persons in each class of Occupation, of each Caste with the Percentage of the former to the latter, in the Madras Municipality.*

Caste.	Total population.	1. Professional.								2. Domestic.		3. Commercial.				4. Agricultural.		5. Industrial.			
		1. Government Service.		2. Military.		3. Learned.		4. Minor Professions.		5. Personal Service.		6. Traders.		7. Conveyors.		8. Cultivators.		9. Dress.		10. Food.	
		No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.
1. Brahmins	11,783	354	3·0	55	0·5	108	0·9	862	7·3	253	2·2	380	3·2	34	0·3	73	0·6	11	0·09	191	1·6
2. Kshatriyas	4,677	151	3·2	177	3·8	14	0·3	104	2·2	200	4·3	232	4·9	37	0·8	12	0·3	92	2·0	45	1·0
3. Chetties ...	33,941	140	0·4	44	0·1	29	0·09	971	2·8	443	1·3	5,319	15·7	1,106	3·3	26	0·08	356	1·0	664	2·0
4. Kavarai	44,817	1,031	2·3	684	1·5	102	0·2	981	2·2	1,073	2·4	2,493	5·6	515	1·2	285	0·6	313	0·7	455	1·0
5. Vellaler	46,285	1,160	2·5	379	0·8	166	0·4	1,565	3·4	627	1·4	2,132	4·6	559	1·2	671	1·4	376	0·8	391	0·8
6. Idaiyar	11,558	177	1·5	69	0·6	12	0·1	230	2·0	209	1·8	928	8·0	139	1·2	103	0·9	64	0·6	496	4·3
7. Kanaccan	2,789	49	1·8	7	0·3	14	0·5	252	9·0	40	1·4	122	4·4	14	0·5	26	0·9	23	0·8	12	0·5
8. Kammalan	15,369	41	0·3	15	0·1	10	0·07	56	0·4	27	0·2	203	1·3	17	0·1	20	0·1	21	0·2	50	0·3
9. Vunnian ..	45,675	293	0·6	163	0·4	53	0·1	365	0·8	600	1·3	1,728	3·8	559	1·2	1,627	3·6	288	0·6	519	1·1
10. Weavers ..	8,480	50	0·6	31	0·4	5	0·06	28	0·3	43	0·5	111	1·3	1	0·01	8	0·09	3,331	39·3	17	0·2
11. Satani ..	3,636	31	0·9	6	0·2	33	0·9	136	3·7	39	1·0	213	5·9	16	0·4	17	0·5	127	3·5	22	0·6
12. Barbers ..	3,606			16	0·4	18	0·5	170	4·8	992	27·5	25	0·8	..		3	0·08	4	0·1	4	0·1
13. Dhobies	3,025	4	0·1	21	0·7			8	0·3	1,899	62·9	1	0·03	4	0·1		...	2	0·07	..	.
14. Kusaven	1,249	3	0·2	2	0·1					3	0·2	16	1·3	33	2·6		...	..	.	2	0·1
15. Sembadaven	7,524	28	0·4	41	0·5	7	0·09	36	0·5	200	2·7	579	7·7	355	4·7	6	0·08	73	1·0	977	13·0
16. Shanan	6,912	5	0·07	14	0·2	6	0·09	37	0·5	19	0·3	538	7·8	35	0·5	12	0·2	8	0·1	752	10·9
17. Pariahs	69,145	409	0·6	240	0·3	105	0·2	533	0·8	8,127	11·8	649	0·9	5,081	7·3	634	0·9	1,213	1·8	2,093	3·0
18. Other Castes	9,581	165	1·7	218	2·3	22	0·2	141	1·5	486	5·0	342	3·6	174	1·8	18	0·2	470	4·9	211	2·2
19. Mussulmans	50,964	1,132	2·2	1,768	3·5	170	0·3	570	1·1	2,295	4·5	2,291	4·5	811	1·6	79	0·1	3,324	6·5	873	1·7
20. Europeans	3,613	283	7·8	677	18·7	100	2·8	160	4·4	47	1·4	116	3·2	63	1·7	4	0·1	14	0·4	3	0·08
21. Eurasians	12,013	796	6·6	131	1·0	110	0·9	786	6·5	194	1·6	133	1·2	107	0·9	2	0·02	69	0·6	13	0·2
22. Other Races	910	16	1·8	3	0·3	8	0·9	35	3·8	38	4·2	28	3·0	7	0·8	1	0·2	4	0·4	18	2·0
Total	397,552	6,318	1·6	4,761	1·2	1,092	0·3	8,026	2·0	17,854	4·5	18,579	4·7	9,667	2·4	3,627	0·9	10,183	2·6	7,808	2·0

No. (22).—Occupation.—(Continued.)

VI. b.—*Statement showing the Number of Persons in each class of Occupation, of each Caste with the Percentage of the former to the latter, in the Madras Municipality.*

Caste.	Total population.	5. Industrial.—*Continued*,										6. Indefinite and Non-productive.								20. Total.	
		11. Metals.		12. Construction.		13. Books.		14. Household Goods.		15. Combustibles.		16. Laborers.		17. Property.		18. Unproductive.		19. Others.			
		No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons.	Percentage to the total population.	No. of persons employed.	Percentage to the total population.
1. Brahmins	11,783	2	0·02	6	0·05	13	0·1	1	0·008	..	..	66	0·6	179	1·5	925	7·9	23	0·2	3,536	30·0
2. Kshatriyas	4,677	18	0·4	67	1·4	18	0·4	19	0·4			226	4·8	36	0·8	47	1·0	1	0·02	1,497	32·0
3. Chetties	33,941	28	0·08	93	0·3	36	0·1	5	0·01	41	0·1	1,345	4·0	304	0·9	124	0·4	20	0·06	11,094	32·7
4. Kavarai ..	44,817	94	0·2	628	1·4	211	0·5	84	0·2	9	0·02	4,203	9·4	250	0·6	731	1·6	45	0·1	14,187	31·7
5. Vellaler . .	46,285	96	0·2	921	2·0	360	0·8	39	0·07	15	0·03	2,763	6·0	464	1·0	428	0·9	44	0·1	13,156	28·4
6. Idaiyar	11,558	56	0·5	158	1·4	81	0·7	5	0·04	3	0·03	907	7·8	119	1·0	101	0·9	9	0·08	3,866	33·4
7. Kanaccan .	2,789	9	0·3	59	2·1	13	0·5	2	0·07		.	99	3·6	15	0·5	13	0·5			769	27·6
8. Kammalan ...	15,369	2,420	15·7	1,737	11·3	34	0·2	23	0·2	1	0·007	302	2·0	42	0·3	113	0·7	1	0·007	5,133	33·4
9. Vunnian .. .	45,675	444	1·0	1,186	2·6	123	0·3	72	0·2	36	0·08	9,311	20·4	104	0·2	437	1·0	28	0·06	17,936	39·3
10. Weavers .. .	8,480	4	0·05	12	0·1	4	0·05	2	0·02	.	..	194	2·3	18	0·2	68	0·8	3	0·04	3,930	46·3
11. Satani .. .	3,636	7	0·2	27	0·7	6	0·2	..	.	.	...	126	3·5	12	0·3	418	11·5	1	0·02	1,237	34·0
12. Barbers .	3,606	1	0·03	8	0·2		.	...	..		...	75	2·0	4	0·1	27	0·7		.	1,347	37·3
13. Dhobies . .	3,025		...	7	0·2		.	1	0·03		..	32	1·0		..	9	0·3	..		1,988	65·7
14. Kusaven	1,249	.	...	14	1·1	5	0·4	427	34·3			52	4·3		.	9	0·7	.	.	566	45·3
15. Sembadaven	7,524	21	0·3	43	0·5	87	1·1	...	.	5	0·07	524	7·0	9	0·1	23	0·3			3,014	40·0
16. Shanan	6,912	3	0·04	6	0·09	20	0·3		.		.	669	9·7	15	0·2	25	0·4			2,164	31·3
17. Pariahs .	69,145	64	0·09	160	0·2	81	0·1	56	0·08	34	0·05	8,414	12·1	105	0·2	545	0·8	116	0·2	28,658	41·4
18. Other Castes ...	9,581	25	0·3	86	0·9	24	0·3	13	0·1	3	0·03	320	3·3	27	0·3	1,179	12·3	16	0·2	3,940	41·1
19. Mussulmans . ..	50,964	271	0·5	125	0·2	46	0·09	29	0·06	25	0·06	2,271	4·5	667	1·3	1,211	2·5	46	0·09	18,004	35·3
20. Europeans . ..	3,613	3	0·08	37	1·0	10	0·3	3	0·08	1	0·03	5	0·2	11	0·3	5	0·2	35	0·9	1,577	43·6
21. Eurasians	12,013	22	0·2	201	1·7	176	1·5	5	0·04	1	0·008	35	0·3	26	0·2	37	0·3	17	0·1	2,861	23·8
22. Other Races ..	910		.	3	0·3	5	0·5	..	..		.	11	1·3	4	0·4	9	1·0	1	0·1	191	21·0
Total ..	397,552	3,588	0·9	5,584	1·4	1,353	0·4	786	0·2	174	0·04	31,950	8·0	2,411	0·6	6,484	1·6	406	0·1	140,651	35·4

No. 23.—Occupation.

VI. c.—*Statement showing the Population in each class of Occupation, arranged according to Ages, in the Madras Municipality.*

Ages.	Occupation.																			Total.
	Professional.				Domestic.	Commercial.		Agri-cultural.	Industrial.							Indefinite and Non-productive.				
	Government Service.	Military.	Learned.	Minor Professions.	Personal Service.	Traders.	Conveyors.	Cultivators.	Dress.	Food.	Metals.	Construction.	Books.	Household Goods.	Combustibles.	Laborers.	Property.	Unproductive.	Others.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
Under 1 year ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do. 2 years ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do. 3 do. ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do. 4 do. ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do. 5 do. ...	4	1	...	2	28	26	5	5	39	20	6	7	1	2	1	55	1	30	...	233
Do. 10 do. ...	6	36	1	25	309	84	33	28	189	89	56	40	14	6	1	349	22	126	...	1,414
Do. 15 do. ...	24	69	9	101	1,258	379	299	128	921	336	240	181	49	51	7	1,730	48	291	5	6,126
Do. 25 do. ...	630	833	120	1,838	3,894	2,861	2,078	646	2,400	1,344	840	1,187	428	174	29	6,681	316	1,378	93	27,770
Do. 35 do. ...	1,464	1,784	244	2,405	4,552	5,042	3,224	972	2,519	2,023	976	1,574	436	211	56	8,758	438	1,561	165	38,404
Do. 45 do. ...	1,492	1,082	259	1,790	3,565	4,566	2,317	838	1,774	1,824	695	1,226	255	145	43	7,053	465	1,113	70	30,572
Do. 55 do. ...	1,289	614	222	1,112	2,390	3,096	1,000	519	1,234	1,179	431	753	110	104	24	4,131	426	848	36	19,518
Do. 65 do. ...	813	209	138	515	1,251	1,670	509	334	708	699	210	401	38	54	6	2,213	385	628	23	10,804
Over 65 do. ...	596	133	99	238	607	855	202	157	399	294	134	215	22	39	7	980	310	509	14	5,810
Total ...	6,318	4,761	1,092	8,026	17,854	18,579	9,667	3,627	10,183	7,808	3,588	5,584	1,353	786	174	31,950	2,411	6,484	406	140,651

No. (24.)

VI. *d.—Classified List of Occupations with the Population under each for the Madras Municipality.*

Major Heads.	Minor Heads.	Population under each Minor Head.	Population under each Major Head.
Professional. — 1. Govt. Service.	1. Bailiffs	19	
	2. Book-binders ..	8	
	3. Bill Collectors ...	5	
	4. Clerks	851	
	5. Civil Servants .	23	
	6. Chaplain	1	
	7. Draftsmen	25	
	8. Court-keeper ..	1	
	9. Deputy Postmaster.	1	
	10. Dubash, Govt. House	1	
	11. Estimate-makers ...	5	
	12. Govt. Servants ...	2,217	
	13. Do. Lascars ...	123	
	14. Interpreters to Govt.	7	
	15. Matrons	9	
	16. Medical Service ...	2	
	17. Moonshees	4	
	18. Overseers	3	
	19. Peons	432	
	20. Pensioners	2,468	
	21. Presses	27	
	22. Revenue Survey ...	3	
	23. Shroffs	9	
	24. Store-keeper ...	1	
	25. Serishtadar ...	1	
	26. Tailors	73	
	27. Translators ...	3	
	28. Tahsildar	1	
			6,318
2. Military..	29. Body Guard Troopers	29	
	30. Duffadars	27	
	31. Havildars	6	
	32. Jemadars	7	
	33. Military Service ...	3,581	
	34. Do. Officers .	44	
	35. Mess Serjeant ...	1	
	36. Orderlies	51	
	37. Pensioners, Military.	163	
	38. Sepoys	217	
	39. Staff Asst. Surgeon.	1	
	40. Sepoy (Nabob's) ...	6	
	41. Talliar	1	
	42. Constables	119	
	43. Peons, Police ...	336	
	44. Police Officers ...	172	
			4,761
3. Learned..	45. Apothecaries ...	50	
	46. Astronomer .	1	
	47. Assistant Surgeon...	1	
	48. Artist	1	
	49. Band Masters .	5	
	50. Barristers-at-Law . .	7	
	51. Bishops ...	3	
	52. Civil Engineers ...	6	
	53. Clergymen	8	
	54. Dentists	2	
	55. Doctors	211	
	56. Deacon . .	1	
	57. Dramatist . .	1	
	58. Dressers	49	
	59. Editors . . .	9	
	60. Horse Doctors	6	
	61. Inspectors of Mission Schools.	2	
	62. Judges	3	
	63. Khazees	8	
	64. Lawyers	6	
	65. Medical Students .	61	
	66. Missionaries ..	20	
	67. Native Doctors ..	334	
	68. Do. Surgeon ...	1	
	69. Photographers . .	19	
	70. Physicians	21	
	71. Priests . ..	184	
	72. Professors in Colleges or other Schools.	21	
	73. Pundits	3	
	74. Purohit	1	
	75. Poets	9	
	76. Organists	4	
	77. Solicitors	10	
	78. Surgeons	2	
	79. Vakeels	21	
	80. Veterinary Surgeon.	1	
			1,092
Professional.—(*Continued.*) 4. Minor Professions.	81. Accountants ..	112	
	82. Agents	53	
	83. Astrologers ...	37	
	84. Appraiser... ...	1	
	85. Actors	3	
	86. Acrobats	5	
	87. Billiard Markers ..	6	
	88. Calendar Brahmins	46	
	89. Conacopillays ...	706	
	90. Cashiers, (Railway)	11	
	91. Catechists	33	
	92. Census Officers ...	4	
	93. Casher	1	
	94. Church-keepers ...	2	
	95. Clerks	1,791	
	96. Church Warden ...	1	
	97. Bill Collectors ...	394	
	98. Book-keepers ...	9	
	99. Draftsmen ...	67	
	100. Drummers ...	67	
	101. Dubashes	310	
	102. Goomastahs ...	1,853	
	103. Gymnastic Teachers.	7	
	104. Governess... ...	1	
	105. Harpers	3	
	106. Inspectors in Railway, &c.	14	
	107. Jester	1	
	108. Jugglers	4	
	109. Koran Readers ..	34	
	110. Librarians ...	4	
	111. Law Agent ...	1	
	112. Managers ...	53	
	113. Midwives	100	
	114. Moonshees ...	82	
	115. Municipal Officers..	20	
	116. Musicians ..	250	
	117. Monkey Dancer ...	1	
	118. Newspaper Reporters.	4	
	119. Overseers	206	
	120. Poojalis	102	
	121. Petition Writers ...	5	
	122. Record-keepers ...	14	
	123. Registrar	6	
	124. School Masters ...	263	
	125. School Mistresses...	75	
	126. Songsters	71	
	127. Songstresses ...	25	
	128. Superintendents .	37	
	129. Surveyors... ...	23	
	130. Teachers	929	
	131. Telegraph Department.	53	
	132. Taxidermists ...	4	
	133. Tom-tom Beaters...	12	
	134. Tatooers	2	
	135. Translator ...	1	
	136. Vaccinators . .	7	
	137. Volunteers in Offices.	100	
			8,026
Domestic. — 5. Personal Service.	138. Ayahs	1,058	
	139. Barbers	1,205	
	140. Bearers	215	
	141. Butlers . .	846	
	142. Darogas	29	
	143. Dhobies	1,483	
	144. Domestic Servants.	1,065	
	145. Masalchee ..	14	
	146. Maties	1,157	
	147. Nurses .	162	
	148. Peons ...	1,990	
	149. Punkah-pullers .	382	
	150. Scavengers	1,845	
	151. Servants . .	3,345	
	152. Stewards	477	
	153. Sweepers ..	258	
	154. Village Servants	6	
	155. Valets .. .	2	
	156. Waiters	7	
	157. Washerwomen ...	343	

No. (24.)—(*Continued*)

VId.—*Classified List of Occupation with the Population under each for the Madras Municipality.*—(Contd.)

Major Heads.		Minor Heads		Population under each Minor Head	Population under each Major Head
Domestic.—(*Continued*)	5 Personal Service—(*Continued*)	158	Washermen	516	
		159	Watermen	318	
		160	Waterwomen	1,017	
		161	Watchmen	99	
		162	Wet Nurses	15	
					17,852
Commercial	6 Traders	163	Arrack Sellers	69	
		164	Attar Sellers	17	
		165	Auctioneers	6	
		166	Assistants	4	
		167	Bamboo Dealers	32	
		168	Bankers	7	
		169	Bazar Women	11	
		170	Do Men	1,311	
		171	Betel Nut Sellers	142	
		172	Betel Sellers	162	
		173	Book Sellers	70	
		174	Book Hawkers	4	
		175	Bran Sellers	2	
		176	Brinjal Merchants	23	
		177	Brokers	696	
		178	Brushwood Sellers	13	
		179	Buttermilk do	151	
		180	Bird Sellers	5	
		181	Broom do	16	
		182	Beer Merchants	12	
		183	Bottle Sellers	2	
		184	Butter Sellers	23	
		185	Bread do	2	
		186	Brick do	1	
		187	Cabbage do	9	
		188	Chunam Sellers	58	
		189	Cloth Sellers	75	
		190	Coal Sellers	33	
		191	Cocoanut Sellers	14	
		192	Colporteur	1	
		193	Contractors	132	
		194	Curd Sellers	76	
		195	Copper Sellers	10	
		196	Curry Sellers	32	
		197	Club Dealer	1	
		198	Curiystuff Sellers	2	
		199	Druggists	53	
		200	Duck Seller	1	
		201	Egg Sellers	8	
		202	Firewood Sellers	196	
		203	Flour Sellers	12	
		204	Flower Sellers	219	
		205	Food Sellers	42	
		206	Fowlmongers	71	
		207	Fruit Sellers	117	
		208	Fuel do	30	
		209	Fish do	1,188	
		210	Fan do	2	
		211	Fibre Merchants	2	
		212	Godown Keepers	15	
		213	Grain Sellers	83	
		214	Ground nut Sellers	8	
		215	Gunny bag Sellers	18	
		216	Gold Merchants	15	
		217	Gram Sellers	44	
		218	Hawkers	235	
		219	Horse Dealers	4	
		220	Indigo Merchants	10	
		221	Ink Sellers	4	
		222	Iron Bazaars	74	
		223	Jewellers	108	
		224	Knife Sellers	4	
		225	Leaf do	17	
		226	Lime do	5	
		227	Leather do	12	
		228	Medical Plant Sellers	14	
		229	Merchants	8,843	
		230	Milk Sellers	841	
		231	Money Dealers	44	
		232	Mutton Sellers	54	
		233	Medicine Shop keepers	2	
		234	Oilmongers	321	
		235	Opium Sellers	53	
		236	Pearl Merchants	2	
		237	Pedlars	13	
		238	Pickle Sellers	8	
		239.	Plantain Leaf Sellers	2	
		240	Plantain Sellers	4	
		241	Pot Sellers	21	
		242.	Rice Merchants	298	
		243.	Rice Cake Sellers	4	

Major Heads		Minor Heads		Population under each Minor Head	Population under each Major Heads
Commercial—(*Continued*)	6 Traders—(*Contd.*)	244	Rope Sellers	57	
		245	Ruby Merchants	56	
		246	Rice Measurers	18	
		247	Salt Sellers	37	
		248	Do Fish Sellers	2	
		249	Shop Keepers	287	
		250	Do Volunteers	2	
		251	Shroffs	253	
		252	Silk thread sellers	5	
		253	Soucars	39	
		254	Storekeepers	34	
		255	Suppliers	15	
		256	Sweetmeat Sellers	153	
		257	Stone Merchants	3	
		258	Stamp Venders	4	
		259	Venders	190	
		260	Thread Sellers	9	
		261	Timber Merchants	28	
		262	Tobacco Sellers	105	
		263	Toddy Sellers	373	
		264	Tub Sellers	7	
		265	Undertakers	16	
		266	Vegetable Sellers	253	
		267	Vinegar Sellers	2	
		268	Waste Paper Seller	1	
		269	Petty Dealers	222	
					18,579
	7 Conveyors	270	Bandy Drivers	1,640	
		271	Do Owners	21	
		272	Do Pullers	12	
		273	Do Maistries	49	
		274	Boatmen	1,723	
		275	Do Maistries	24	
		276	Captain	1	
		277	Carriers	661	
		278	Cartmen	147	
		279	Coachmen	1,831	
		280	Elephant Drivers	5	
		281	Engine Drivers	22	
		282	Grass Cutters	1,304	
		283	Grooms	160	
		284	Guards	44	
		285	Horse Keepers	1,502	
		286	Horse Breakers	2	
		287	Jutka Owners	20	
		288	Livery Stable Keeper	9	
		289	Railway Service	272	
		290	Rough Rider	1	
		291	Sailors	14	
		292	Stable Keepers	35	
		293	Station Masters	6	
		294	Syrangs	24	
		295	Tindals	13	
		296	Toddy Carriers	56	
		297	Water Bandy men	5	
		298	Water Suppliers	64	
					9,667
Agricultural	8 Cultivators	299	Agriculturists	96	
		300	Cultivators	848	
		301	Farmers	13	
		302	Gardeners	2,599	
		303	Ryots	24	
		304	Water Drawers	47	
					3,627
Industrial	9 Dress	305	Bangle Makers	76	
		306	Boot and Shoe Makers	1,229	
		307	Cap Makers	15	
		308	Cloth do	58	
		309	Dyers	226	
		310	Dye Maker	1	
		311	Embroiders	95	
		312	Fan Makers	5	
		313	Haberdashers	2	
		314	Hat Makers	4	
		315	Ironers	228	
		316	Lace Makers	75	
		317	Needle Workers	35	
		318	Outfitters	16	
		319	Milliners	6	
		320	Ruby Workers	16	
		321.	Silk Weavers	120	
		322	Tailors	3,616	
		323.	Tanners	36	
		324.	Tape Weavers	18	
		325	Turban Tiers ..	14	
		326.	Weavers .. .	4,292	
					10,123

No. (24.)—(*Continued.*)

VId.—*Classified List of Occupations with the Population under each for the Madras Municipality.*—(Contd.)

Major Heads	Minor Heads.	Population under each Minor Head	Population under each Major Head.
Industrial—(*Continued.*)			
10. Food	327. Bakers	171	
	328. Butchers	697	
	329. Cake Sellers	1,483	
	330. Coffee do.	9	
	331. Cooks	2,406	
	332. Cowherd	44	
	333. Fishermen	1,914	
	334. Fisherwomen	30	
	335. Grinders	8	
	336. Ice Coolers	4	
	337 Rice Beaters	123	
	338. Shepherds	172	
	339. Toddy Drawers	723	
	340. Water Pandal Keepers.	24	
			7,808
11 Metals.	341 Blacksmiths	834	
	342. Brass-smiths or Brazier	238	
	343 Burnishers	36	
	344 Boiler Maker ..	1	
	345. Coppersmiths ...	53	
	346. Engravers	14	
	347. Farriers	107	
	348. Filers	57	
	349. Goldsmiths	1,645	
	350 Gilders	10	
	351. Hammerers	54	
	352. Iron Smiths	286	
	353. Key Repairers	20	
	354. Knife Makers	2	
	355. Lapidaries	7	
	356. Leadplaters	34	
	357. Needle Maker	1	
	358. Platers	22	
	359. Silversmiths ...	2	
	360. Tin Makers	124	
	361. Tin Pot Makers	20	
	362 Type Caster	1	
	363. Wire Drawers	20	
			3,588
12 Construction.	364 Apprentices	75	
	365. Artificers	73	
	366. Bricklayers	2,224	
	367. Brick Makers	23	
	368. Blind Makers	44	
	369. Boat Makers	22	
	370. Carpenters	1,447	
	371. Coach Builders	29	
	372. Carvers	21	
	373. Coach Repairers	52	
	374. Drum Maker	1	
	375. Engineers	25	
	376. Engineer Fitters	2	
	377. Fitters	48	
	378. Foremen	29	
	379. Glass Workers	5	
	380. Gunmaker ...	1	
	381. Harness Makers	40	
	382. Lantern do.	29	
	383. Lime-kiln Makers	10	
	384. Masons	46	
	385 Lattice Workers	2	
	386. Mechanics ..	114	
	387. Moulders	5	
	388. Net Makers .	62	
	389. Painters .	497	
	390. Pandal Makers	8	
	391. Saddlers	10	
	392. Sawyers	414	
	393. Sculptors	21	
	394. Stone Masons .	63	
	365. Tatty Makers	46	
	396. Turners .	8	
	397. Tile Makers ..	4	
	398. Umbrella Makers	18	
	399. Watch Makers ..	48	
	400. Whip Makers ..	11	
	401. Wicker Work Makers	4	
	402. Wheel Wrights ..	3	
			5,584
13. Books .	403 Ballers	45	
	404. Book Binders . ..	244	
	405. Compositors	402	
	406. Examiners	26	

Major Heads.	Minor Heads.	Population under each Minor Head.	Population under each Major Head
Industrial—(*Continued.*)			
13 Books—(*Contd.*)	407 Ink Maker	1	
	408. Lithographers	3	
	409. Moochees	127	
	410. Paper Cutters	4	
	411. Press Men	255	
	412 Printers	241	
	413. Paper Manufacturers	2	
	414. Publishers	2	
	415. Tracer	1	
			1,353
14 Household Goods.	416 Basket Makers and Sellers.	85	
	417. Box Makers	41	
	418. Cage do.	1	
	419 Coopers	108	
	420 Hookah Makers	8	
	421. Mat Makers	30	
	422 Pot do.	291	
	423. Picture Maker	1	
	424 Rattan Workers	90	
	425 Rope Makers	30	
	426 Toy Makers	28	
	427. Cabinet Makers	73	
			786
15 Combustibles.	428 Bratty Sellers	42	
	429. Firework do.	16	
	430 Gunpowder Makers	14	
	431. Lamp Lighters	52	
	432 Powder Mills	19	
	433 Pyrotechnists	10	
	434. Rocket Makers	2	
	435. Wood Cutters .	19	
			174
Indefinite and Non-productive.			
16 Labourers.	436. Cleaners	24	
	437. Coolies	30,993	
	438. Cow Boys ..	65	
	439. Camp Followers	7	
	440. Firemen	39	
	441. Lascars .	662	
	442. Labourers	10	
	443. Mosque Lighter	1	
	444. Do Sweepers	3	
	445. Oil Press Workers	103	
	446. Porters .	12	
	447. Water Coolies	4	
	448. Workmen .	27	
			31,950
17 Property.	449. Carnatic Stipendiaries...	467	
	450. House and Land Owners	685	
	451. Independent . .	1,037	
	452. Interest	52	
	453. Jagheerdars	5	
	454. Market Owners ..	21	
	455. Property	9	
	456. Rent	132	
	457 Zemindars	3	
			2,411
18 Unproductive.	458. Beggars .	3,514	
	459. Dancers	13	
	460. Dancing Girls'	220	
	461. Facqueers . .	61	
	462. Hymn Singers . .	2	
	463. Mendicants .	615	
	464. Prostitutes .	2,058	
	465. Sanyási	1	
			6,484
19 Others..	466. Army Scripture Reader	1	
	467. Crier .	8	
	468. Driver	1	
	469. Flag Hoister .	1	
	470. Forester	1	
	471. Funeral News Tellers	15	
	472. Grave Diggers	51	
	473. Hunters	2	
	474. Hotel Keepers	41	
	475. Light do.	2	
	476. Private and other Employments.	283	
			406
	Grand Total . .		140651

No. (25).—Infirmities.

VII.—*Statement showing particulars of Infirmities arranged according to Sex with the percentage of the same to the total Population in each Division of the Madras Municipality.*

Divisions.	Population.			1 Insanes.			2 Idiots.			3 and 4 Deaf and Dumb.			5 Blind.			6 Lepers.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1st Division ...	32,020	32,865	64,885	5	7	12	8	4	12	58	70	128	93	96	189	121	57	178
2nd do. ...	35,224	37,838	73,062	14	19	33	13	10	23	167	177	344	162	185	347	18	12	30
3rd do. ..	25,485	26,612	52,097	13	11	24	5	8	13	55	79	134	79	87	166	15	13	28
4th do.	4,898	4,803	9,701	1	1	2	1	3	4	8	8	16	19	14	33	2	1	3
5th do. .	31,573	33,328	64,901	11	4	15	7	3	10	54	45	99	84	67	151	27	17	44
6th do. ..	9,450	9,771	19,221	4	6	10	53	51	104	31	31	62	35	30	65	12	6	18
7th do. ..	33,048	35,892	68,940	24	9	33	15	16	31	121	126	247	150	151	301	38	33	71
8th do. ..	20,226	20,887	41,113	8	6	14	15	7	22	28	43	71	65	80	145	26	17	43
Total ..	191,924	201,996	393,920	80	63	143	117	102	219	522	579	1,101	687	710	1,397	259	156	415
Houseless poor ..	2,752	880	3,632	..	1	1	1	..	1	4	2	6	12	10	22	1	2	3
Grand Total ...	194,676	202,876	397,552	80	64	144	118	102	220	526	581	1,107	699	720	1,419	260	158	418

Divisions.	Percentage calculated on preceding columns.														
	Insanes.			Idiots.			Deaf and Dumb.			Blind.			Lepers.		
	Insane males on total male population	Insane Females on total female population.	Insane on total population.	Idiot Males on total male population	Idiot Females on total female population.	Idiot on total population.	Deaf and dumb males on total male population.	Deaf and dumb females on total female population.	Deaf and dumb on total population.	Blind males on total male population.	Blind females on total female population.	Blind on total population.	Leper males on total male population.	Leper females on total female population.	Lepers on total population.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1st Division ...	0·02	0·02	0·02	0·02	0 01	0 02	0·2	0·2	0·2	0·3	0·3	0·3	0·4	0·2	0 3
2nd do. ...	0·04	0·05	0·05	0·04	0·03	0·03	0·5	0·5	0·5	0·5	0·5	0·5	0·05	0·03	0·04
3rd do. ..	0·05	0·04	0·05	0·02	0·03	0·02	0·2	0·3	0·3	0·3	0·3	0 3	0·06	0·05	0·05
4th do.	0·02	0·02	0·02	0·02	0·06	0·04	0·2	0·2	0·2	0·4	0·3	0·3	0·04	0·02	0·03
5th do. .	0·03	0 01	0·02	0·02	0 009	0·02	0·2	0·1	0·2	0·3	0·2	0·2	0·09	0·05	0·07
6th do. ..	0·04	0·06	0·05	0·6	0·5	0·5	0·3	0·3	0·3	0·4	0·3	0·3	0·1	0·06	0 09
7th do. ..	0·07	0·03	0 05	0·05	0·04	0·04	0·4	0·4	0·4	0·5	0·4	0·4	0 1	0·09	0·1
8th do. ..	0·04	0·03	0·03	0·07	0·03	0·05	0·1	0·2	0·2	0·3	0·4	0·4	0·1	0 08	0·1
Total ..	0·04	0·03	0·04	0·06	0·05	0·05	0·3	0 3	0·3	0·4	0·4	0·4	0·1	0·08	0·1
Houseless poor ..	..	0·1	0·03	0·04	.	0·03	0·1	0·2	0·2	0·4	1·1	0·6	0·04	0·2	0·08
Grand Total ...	0·04	0·03	0·04	0·06	0·05	0·06	0·3	0·3	0·3	0·4	0·4	0·4	0·1	0·08	0·1

No. (26).—Infirmities.

VII *a*.—*Statement showing the particulars of the Infirmities arranged according to Caste in each Division of the Madras Municipality.*

—		1 Brahmins	2 Kshatriyas	3 Chettiers.	4 Kavarai	5 Vellaler	6 Idayer	7 Kanaccan	8 Kammalan	9 Vunnian	10 Weavers	11 Satani	12 Barbers	13 Dhobies.	14 Kusavers	15 Shanan	16 Sembadaven	17 Parahs.	18 Other Castes	19 Mussulmans	20 Europeans	21 Eurasians	22 Other Races	Total
Insanes	1st Division			1	1				1	2			1			2		1	1	2				12
	2nd do	3	1	4	4	8	1		2	1	4		1					2	1			1		33
	3rd do			7	3	2	1		1	1	4		...					2		3				24
	4th do								1									1						2
	5th do		1	2	3	3			1									3				2		15
	6th do					1				1							1	1	4	2				10
	7th do	2	1	1	5	3	2		1	3						1		4		10				33
	8th do					2											2	4		6				14
	Houseless poor																			1				1
	Total	5	3	15	16	19	4		7	8	8		2			3	3	18	6	24		3		144
Idiots	1st Division			1	3	1	1			4							1	1						12
	2nd do	1	1	3	6	3			6			1						1	1					23
	3rd do			1	1	2		1		2	2							2		1		1		13
	4th do									1								1		2				4
	5th do					4	2			1								2				1		10
	6th do									2	1							36	40	22		3		104
	7th do	1		1	2	7			1	2						1		3		12		1		31
	8th do			2		2	1		1	1	1							3		10		1		22
	Houseless poor									1														1
	Total	2	1	8	12	19	4	1	8	14	4	1				1	1	49	41	47		7		220
Deaf	1st Division	4	1	11	14	5	2			11	5	5		3		5	6	17	2	5	1		1	98
	2nd do	11	7	68	59	51	16	4	11	6	5	1	2			1	1	11	20	2				276
	3rd do	4	1	21	9	7	3	1	7	6	5	3	3					9	2	14		2		97
	4th do				1					4					1			7	1					14
	5th do		2	4	13	9	2	2	6	7	1	2			1	1		13		6	1	2		72
	6th do		1	1	1	2	3		1	14				3	1			18		1				46
	7th do	37	6	24	17	18	6	1	18	15		2	5	1		6	2	13	1	28		4		204
	8th do	3		3	1	7				4	6	1			2	2	2	14		5	1	1		52
	Houseless poor		1		1												1	1		1				5
	Total	59	19	132	116	99	32	8	43	67	22	14	10	7	5	15	12	103	26	62	3	9	1	864
Dumb	1st Division	1		4	5	1			1	4	2	1		2	1			6		2				30
	2nd do	4	3	15	12	13	2	1	2	1	5					1		3	6					68
	3rd do			9	6	1	3		2	5	1							5		3		2		37
	4th do					1												1						2
	5th do				5	4	6		2	3				1		1		4		1				27
	6th do									1							1	9	4	1				16
	7th do	3		3	4	5	3		3	6			1			3		2		9		1		43
	8th do			1	2	3				2	1					1	2	3	1	3				19
	Houseless poor									1														1
	Total	8	3	32	34	28	14	1	10	23	9	1	1	3	1	6	3	33	11	19		3		243
Blind	1st Division	2	1	15	26	16	1	1	6	22	9	10	1	3		8	5	28	7	26		2		189
	2nd do	22	30	53	45	63	12	4	37	14	9	3	3			2	1	18	19	4	1	7		347
	3rd do	2	2	22	30	20	3	2	14	13	13	3	3				2	20		9	2	4	2	166
	4th do				2	5	1		2	2		1					1	14		3	1	1		33
	5th do	1	5	13	21	21	7	1	6	17	2	3	1	2	1		4	27	4	6	4	4	1	151
	6th do	2	1		4	3	1			25				1				25	1	2				65
	7th do	12	6	22	19	38	10		16	35	2	3	6	2		8		29	7	77	3	5	1	301
	8th do	1	1	5	4	18	4		3	18	13	4	2		2	3	4	25	1	31	2	4		145
	Houseless poor	1	1		3	1				2		1				2	1	5	1	4				22
	Total	43	47	130	154	185	39	8	84	148	48	28	16	8	3	23	18	191	40	162	13	27	4	1 419
Lepers	1st Division		3	7	25	12	5		2	13	4	1		6	1	2	3	57	3	13	1	20		178
	2nd do	3	2	3	3	4			3	3	1					1		3	2	1		1		30
	3rd do	2	1	2	4	5		1		1	1	1	1					4	2	3				28
	4th do																	2		1				3
	5th do		1		4	5	1	1	7	6	2					1		11		4		1		44
	6th do		1			2	1			3								8		1		1	1	18
	7th do	2	3	3	4	6			3	11			3		1	2	1	6	1	24		1		71
	8th do		2	1	1	3				7	5		1		1		4	8		8		2		43
	Houseless poor									1										2				3
	Total	7	13	16	41	37	7	2	15	45	13	2	5	6	3	6	8	99	8	57	1	26	1	418
	Grand Total	124	86	333	373	387	100	20	167	305	104	46	34	24	12	54	45	493	132	371	17	75	6	3,308

No. (27).—Infirmity.

VII*b*.—*Statement showing the Particulars of the Infirmities in the Madras Municipality.*

	Infirmities	Males	Females.	Total	Under 1 year.	Under 2 years.	Under 3 years.	Under 4 years.	Under 5 years.	Under 10 years.	Under 15 years.	Under 25 years.	Under 35 years.	Under 45 years.	Under 55 years	Under 65 years.	Over 65 years.	Total
1	Idiots	118	102	220						1	7	24	44	53	45	24	22	220
2	Insane	80	64	144				...	1	4	2	22	26	24	24	22	19	144
3	Deaf	409	455	864				2	1	14	17	44	76	69	104	172	365	864
4	Dumb	117	126	243		2	3	5	5	19	30	40	32	21	32	23	31	243
5	Blind	699	720	1,419		4	3	5	4	23	34	57	74	104	156	291	664	1,419
6	Lepers	260	158	418	.	1	3			14	14	55	64	79	70	56	62	418
	Total	1,683	1,625	3,308	.	7	9	12	11	75	104	242	316	350	431	588	1,163	3,308

No. (28).—Education.

VIII.—*Statement showing the Number of Persons (Males and Females) able to read and write arranged according to age in each Division of the Madras Municipality.*

Divisions.	Under 5 years.			Under 10 years.			Under 15 years.			Under 25 years.			Under 35 years.			Under 45 years.			Under 55 years.			Under 65 years.			Over 65 years.			Total.		
	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross population.	No. of persons able to read and write.	Percentage of the latter to the former.
1st Division ...	2,048	14	0·6	7,909	568	7·1	6,067	820	13·5	11,919	1,715	14·3	11,901	1,643	13·8	7,825	1,203	15·3	5,270	843	14·0	3,041	428	14·0	1,751	220	12·5	57,731	7,454	12·9
2nd do. ..	1,817	44	2·4	7,817	1,333	17·0	7,602	2,070	27·2	14,007	4,054	28·9	12,690	3,517	19·8	9,519	2,795	29·3	6,498	1,849	26·9	3,933	982	24·9	2,495	582	23·3	66,378	17,226	25·9
3rd do. ..	1,231	3	0·2	5,653	657	11·6	5,381	1,214	22·5	10,083	2,698	26·7	9,565	2,696	28·1	6,535	1,727	26·4	4,455	1,010	22·6	2,696	502	18·6	1,727	325	18·8	47,326	10,832	22·9
4th do. ...	255	.	.	1,139	15	1·2	987	73	7·3	1,489	160	10·7	1,772	173	9·7	1,233	129	10·4	840	92	10·9	517	51	9·8	384	36	9·3	8,616	729	8·4
5th do. ...	1,641	148	9·0	7,680	1,042	13·5	6,886	1,510	22·8	12,289	2,954	24·0	11,203	2,407	21·4	8,040	2,062	25·6	5,362	1,324	24·6	3,182	686	21·5	2,155	450	20·8	58,438	12,583	21·5
6th do. .	575	...	.	2,451	137	5·5	1,929	400	20·7	3,304	906	27·4	3,490	737	21·1	2,336	494	21·1	1,717	338	19·6	977	171	17·5	615	91	14·8	17,394	3,274	18·8
7th do. .	1,703	7	0·4	7,526	1,204	15·9	6,875	1,774	25·8	11,923	3,033	25·4	12,260	2,748	22·4	8,742	2,125	24·3	6,379	1,468	23·0	4,179	884	21·1	2,838	686	24·1	62,425	13,929	22·3
8th do.	990	43	4·3	4,945	546	11·0	4,228	987	23·3	6,694	1,574	23·5	7,274	1,444	19·8	5,331	945	17·7	3,486	656	18·8	2,281	399	17·4	1,686	244	14·4	36,915	6,838	18·5
Total . .	10,260	259	2·5	45,120	5,502	12·1	39,955	8,848	22·3	71,708	17,094	23·8	70,155	15,365	21·9	49,561	11,480	23·1	34,007	7,580	22·2	20,806	4,103	10·9	13,651	2,634	19·4	355,223	72,865	20·5

No. (29).—Education.

VIIIa.—*Statement showing the Number of Persons able to read and write arranged according to Caste in each Division of the Madras Municipality.*

Castes.	1st Division.			2nd Division.			3rd Division.			4th Division.			5th Division.			6th Division.			7th Division.			8th Division.			Total.		
	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.	Population of the Division.	Number of persons able to read and write.	Percentage of the latter to the former.
1. Brahmins	1,102	480	43·5	3,727	1,586	42·5	1,769	720	40·7	43	23	53·4	572	274	47·9	289	139	48·0	2,631	937	35·6	761	275	36·1	10,894	4,434	40·7
2. Kshatriyas	404	162	40·0	1,100	257	23·3	766	119	15·5	60	14	23·3	886	196	22·1	79	16	20·2	793	186	23·4	164	66	40·2	4,252	1,016	23·8
3. Chetties	5,697	331	5·8	10,524	3,741	35·5	7,172	1,963	27·6	88	34	38·6	1,861	508	27·2	82	28	34·1	4,013	1,079	26·8	1,452	318	21·9	30,889	8,002	25·9
4. Kavarais	6,711	1,086	16·1	11,601	2,710	23·3	6,558	1,275	19·4	852	89	10·4	7,461	1,582	21·2	863	172	19·9	4,649	1,156	24·8	1,579	516	32·6	40,274	8,586	21·3
5. Vellalers	4,040	881	21·8	13,113	3,652	27·8	4,197	1,229	29·2	795	129	16·2	7,290	2,205	30·2	919	259	28·1	6,790	2,156	31·7	4,346	1,229	28·2	41,490	11,740	28·2
6. Idaiyars	1,107	174	15·7	2,755	660	23·9	1,174	197	16·7	192	12	6·2	2,120	320	15·0	217	35	16·1	1,674	431	25·6	995	192	19·2	10,234	2,021	19·7
7. Kanaccan	140	40	28·5	899	300	33·3	526	141	26·8	34	9	26·4	415	192	46·2	17	8	47·0	366	162	44·2	73	69	94·5	2,470	921	37·2
8. Kammalan	1,185	244	20·5	3,867	632	16·3	1,837	401	21·8	130	14	10·7	3,021	568	18·8	202	34	16·8	2,709	453	16·7	938	215	22·9	13,889	2,561	18·4
9. Vunnian	10,417	669	6·4	3,069	416	13·5	3,512	489	13·9	896	59	6·5	7,383	809	10·9	3,815	374	9·8	5,007	666	13·3	5,845	703	12·0	39,944	4,185	10·4
10. Weavers	2,336	265	11·3	1,377	198	14·3	1,171	240	20·4	20	5	25·0	375	49	13·0	8	5	62·5	428	64	14·9	1,866	93	4·9	7,581	919	12·1
11. Satanies	849	176	20·7	807	229	28·3	482	96	19·9	64	9	14·0	580	128	22·0	49	6	12·2	205	31	15·1	236	92	38·9	3,272	767	23·4
12. Barbers	580	31	5·3	792	103	13·0	364	24	6·5	56	1	1·7	449	41	9·1	77	3	3·8	710	55	7·7	254	34	13·4	3,282	292	8·8
13. Dhobies	1,489	14	0·9	71	2	2·8	49	14	28·5	36		.	234	11	4·7	276	40	14·4	214	1	0·4	289	28	9·6	2,658	110	4·1
14. Kusaven	79	13	16·4	2	1	50·0		...	.	152	17	11·1	402	23	5·7	32	2	6·2	195	39	20·0	244	34	13·9	1,106	129	11·6
15. Sembadavan	3,159	304	9·6	195	8	4·1	89	18	20·2	83	7	8·4	661	51	7·7	34	34	100	1,427	67	4·6	835	236	28·2	6,483	725	11·1
16. Shanan	2,380	534	22·4	142	28	19·7	196	9	4·5	179	2	1·1	650	52	8·0	321	21	6·5	347	25	7·2	1,970	46	2·3	6,185	717	11·5
17. Pariahs	8,870	544	6·1	5,479	647	11·8	5,536	293	5·2	3,671	85	2·3	14,246	1,825	12·8	7,648	1,257	16·4	7,335	751	10·2	7,990	927	11·6	60,775	6,329	10·4
18. Other Castes	657	120	18·2	3,478	567	16·3	1,073	134	12·4	79	23	29·1	1,170	392	33·5	152	29	19	1,286	165	12·8	665	110	16·5	8,560	1,540	17·9
19. Mahomedans	5,458	757	13·8	1,393	204	14·6	6,997	694	9·9	988	76	7·6	4,397	800	18·1	1,316	289	21·9	20,383	4,636	22·7	5,350	937	17·5	46,282	8,393	18·1
20. Europeans	180	155	86·1	216	200	92·5	1,236	941	76·1	69	55	79·7	719	575	79·9	413	315	76·2	165	129	78·1	280	258	92·1	3,278	2,628	80·1
21. Eurasians	708	437	61·7	1,650	1,022	61·9	2,373	1,694	71·3	126	64	50·7	3,389	1,835	54·1	566	193	34·3	1,035	713	68·8	766	457	59·6	10,613	6,415	60·4
22. Other Races	183	37	20·2	121	63	52·0	249	141	56·6	3	2	66·6	157	147	93·6	19	15	78·9	63	27	42·8	17	3	17·6	812	435	53·5
Total	57,731	7,454	12·9	66,378	17,226	25·9	47,326	10,832	22·9	8,616	729	8·4	58,438	12,583	21·5	17,394	3,274	18·8	62,425	13,929	22·3	36,915	6,838	18·5	355,223	72,865	20·5

No. (30).—Education.

VIIIb.—*Statement showing the Number of Persons (Males and Females) able to read and write arranged according to Occupation in each Division of the Madras Municipality.*

Occupations.		1st Division.			2nd Division.			3rd Division.			4th Division.			5th Division.			6th Division.			7th Division.			8th Division.			Total.		
		Gross Population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to the former.	Gross Population.	No. of persons able to read and write.	Percentage of the latter to the former.
1. Professional..	1. Government Service...	561	310	55·3	1,073	780	72·7	665	414	62·3	139	50	36·0	1,261	743	58·9	241	224	92·9	1,758	1,120	63·7	618	344	55·7	6,316	3,985	63·09
	2. Military ..	999	755	75·6	244	207	84·8	790	715	90·5	61	21	34·4	1,676	660	39·4	154	75	48·7	664	358	53·9	165	86	52·1	4,753	2,877	60·5
	3. Learned	110	77	70·0	243	185	72·0	127	100	78·7	13	13	100·0	210	210	100·0	51	17	33·3	200	166	83·0	135	134	99·2	1,089	902	83·8
	4. Minor Professions	566	431	76·1	2,762	2,143	77·5	1,657	1,345	81·1	60	60	100·0	1,107	795	71·8	250	125	50·0	1,088	768	70·5	526	337	64·0	8,016	6,004	75·0
2. Domestic	5. Personal Service	2,508	272	10·8	2,196	634	28·8	2,408	456	18·9	407	53	13·0	3,487	951	27·2	1,685	477	28·3	2,854	842	29·5	2,260	609	26·9	17,805	4,294	24·1
3. Commercial.	6. Traders	2,555	751	29·4	4,828	3,286	68·0	3,477	1,683	48·1	266	69	22·1	1,970	936	47·5	386	257	66·5	3,476	1,633	46·9	1,411	773	54·7	18,369	9,388	51·1
	7. Conveyers	2,428	211	8·6	700	212	30·2	577	86	14·9	284	26	9·1	1,141	99	8·6	1,465	294	20·0	1,405	147	10·4	1,122	177	15·8	9,122	1,252	13·7
4. Agricultural..	8. Cultivators	910	62	6·8	171	75	43·2	70	25	35·7	247	37	10·9	391	46	11·7	507	83	16·3	205	47	22·9	910	197	21·6	3,411	572	16·7
5. Industrial	9. Dress	2,447	345	14·09	911	229	25·1	1,658	252	15·2	568	2	·3	747	128	17·1	136	15	11·0	2,252	398	17·6	1,455	179	12·3	10,174	1,548	15·2
	10. Food ..	1,174	85	7·2	840	154	18·3	683	67	9·8	230	20	8·7	1,281	266	20·7	403	103	25·5	1,737	181	10·5	1,456	206	14·1	7,804	1,082	13·8
	11. Metals	283	107	37·8	979	304	31·1	399	245	61·4	104	30	28·8	698	285	40·8	68	26	38·1	845	237	28·0	204	44	21·5	3,580	1,278	30·5
	12. Construction	609	184	30·2	1,242	437	35·2	660	273	41·3	85	27	31·7	1,201	344	28·6	192	121	63·0	1,131	391	34·5	458	132	28·8	5,578	1,909	34·2
	13. Books ..	240	205	85·4	308	277	89·9	164	144	87·8	4	2	50·0	417	165	39·5	23	16	69·5	123	87	70·7	74	74	100·0	1,353	970	73·2
	14. Household Goods	74	18	24·3	79	30	37·9	57	26	45·6	123	17	13·8	192	27	14·0	36	.	..	98	30	30·6	124	24	19·3	783	172	21·9
	15. Combustibles	6	2	33·3	21	4	19·0	28	1	3·5	18	6	33·3	2	2	100·0	5	5	100·0	81	18	22·2	13	2	15·3	174	40	22·9
Indefinite and Non-productive.	16. Laborers ..	7,879	589	7·4	3,676	688	18·7	3,392	355	10·4	891	26	2·9	4,993	699	13·9	2,189	97	4·4	4,503	692	15·3	3,178	380	11·9	30,701	3,526	11·4
	17. Property ..	100	41	41·0	756	476	62·9	168	100	59·5	1	1	100·0	178	73	41·0	88	59	67·0	909	340	37·4	211	78	36·9	2,411	1,168	48·4
	18. Unproductive ..	516	127	24·6	1,694	569	33·5	926	249	26·8	132	13	9·8	570	62	10·8	98	19	19·3	1,275	276	21·4	408	75	18·3	5,619	1,390	24·9
	19. Others	33	6	18·1	46	39	84·7	168	71	42·2	4	1	25·0	52	11	21·1	9	2	22·2	63	21	33·3	31	10	32·2	406	161	39·6
	Total ...	23,998	4,578	19·	22,769	10,729	47·5	18,074	6,607	36·5	3,637	474	13·0	21,574	6,502	30·2	7,986	2,015	25·2	24,667	7,752	31·4	14,759	3,861	26·1	137,464	42,518	30·9
																							Houseless Poor ..			3,187		
																										140,651		

No. (31) Area.

IX —*Statement showing the Area of each Village in each Division of the Madras Municipality*

Divisions	Wards	Names of Villages in each Section	Area in square miles of each Village	Area in square miles of each Division
1st Division	East	Menachiamman Pettah	0 24	
		Royapooram	0 30	
		Cassimode	0 87	
		Vurdencherry	0 12	
		Poodoo Vunnar Pettah (New Washerman Pettah)	0 15	
	West	Cosa Pettah	0 06	
		Sunjevaroyan Pettah	0 18	
		Washerman's Pettah	0 22	
		Tondiar Pettah	2 42	
		Coruku Pettah	0 75	
2nd do	North			5 31
	Centre	Peddoo Naick's Pettah	0 74	
	South			0 74
3rd do	North	Uttapaulam	0 17	
	South	Mootheal Pettah	0 49	
				0 66
4th do		Veysarapaudy	2 27	
		Chuckli Palliam	0 07	
		Perambore	1 27	
		Nadoonbary	0 27	
				3 88
5th do	North	Vepery	0 28	
		Choolay	0 29	
		Vírana Tóttum	0 13	
		Peroomall Pettah	0 03	
		Narram Palliem	0 02	
		Maskelyen Tottum	0 07	
		Ooper Palliam	0 02	
		Kosboo Pett	0 08	
		Ross Pett	0 08	
	South	Pereamoot	0 12	
		Pudupett	0 85	
		Komaleswaran Coil	0 12	
		Egmore	0 57	
		Pursowakum	0 28	
				2 44
6th do	North	Kilpauk	0 70	
		Pursewakum	0 79	
		Chetput	0 52	
		Egmore	0 36	
	South	Poodoopaukum	0 44	
		Nungumbaukum	1 35	
				4 16
7th do.	Chintadripett	Chintadripettah	0 25	
		Narasingapooram	0 05	
	Centre	Triplicane	0 33	
		Poodoopaukum	0 11	
	South	Chepauk	0 28	
				1 32
8th do	North	Meerasaib's Pettah	0 19	
		Kistnam Pettah	0 26	
		Kurriar Coopum	0 13	
		St Thomé	1 01	
		Vellalar Tenampettah	0 42	
		Pulli Tenampettah	0 55	
		Shalan Cuppum	0 10	
		Chengelroyan Pettah	0 62	
		Rossoopett	0 05	
		Royapett	0 31	
		Poodoo Pettah	0 06	
	South	Robertson Pettah	0 06	
		Quibble Island	0 09	
		Moorgum Pettah	0 04	
		Alwar Pettah	0 24	
		Bemana Pettah	0 08	
		Perea Parancherry	0 09	
		Moottoocherry	0 06	
		Vannamcherry	0 04	
				4 40
			Total	22 91

Add—

Detached bungalows, cultivated lands, tanks &c (N W), in 5th Division and Park, Penitentiary, and Friend-in-Need Society's Workshop (S E) in the same division	0 37
Government House and compound in 7th Division	0 22
Cultivated lands, detached bungalows, and Adyar River in 8th Division	2 14
General Hospital and Esplanades	0 28
Island	0 65
Fort Saint George	0 25
Grand Total	26·82

REPORT

ON THE

RESULTS OF THE EDUCATIONAL CENSUS OF MADRAS,

NOVEMBER 1871.

It was deemed advisable to take advantage of the Census organization to discover the exact state of education in Madras as shown by the number of schools, their standards of instruction, and the number of their pupils. In order to obtain as much special information as possible, inquiry was made on the following points :—

1. Locality of the school
2. Its character, whether Pyall, Anglo-Vernacular, &c.
3. The nationality of the pupils
4. The sex do
5. The number do.
6. The mode of maintenance of the school
7. The school books employed in the highest class.
8. The fees charged.
9. The languages taught
10. The name of the master

The tables appended to this report will give in a convenient form a *résumé* of the results obtained under such heads as admit of tabulation. They give the results under each class of school in every ward and division of the city.

In order that the work might be carried out as perfectly as possible, the enumerators were called upon to census all pupils present at school on the appointed day, and also to inquire in every house as to the number of persons able to read and write. The results of these inquiries are also shown in the appended tables. Combined with the school statistics previously referred to, these tables will, it is believed, give a very complete and valuable account of the state of education in Madras at the time of the Census.

The present enlightened policy of Government, and the share that municipalities must now take in the education of the people residing within them, renders it highly important that the Madras Municipality should be placed in possession of entirely accurate and complete information regarding what has been done, and what remains to be effected before Madras can be properly educated, ensuring to every individual the means of making his way in life in proportion to his industry, uprightness, and the talents with which God has endowed him. It is, therefore, only right that every effort should be made to extract from these tables the lessons they are adapted to teach.

The number of pupils represented in the first ten tables appended represents not those attending school on any particular day, but those who had been present on any one or more days during the month. It, therefore, includes all who were acknowledged pupils and formally under instruction. In England such a statement would be liable to a great error, as it would include twice over many of those wandering children, whose parents think the education obtained by their sons must be proportionate to the number of different schools whose merits have been tried. This error is not to be feared here, as all but the very lowest class of schools are closed to new comers except at certain periods of the year, usually the commencement of a new term. This salutary rule is effectually curing the evil it was intended to meet, and ensures that no lad is returned as attending two schools. It also has a direct tendency to improve the discipline and thereby the instruction in all schools, as the masters are now relieved from the independent and often insolent bearing of pupils, who knew themselves free to leave a school where their idleness or impropriety brought punishment upon them. They may still quit the school, it is true, but they cannot enter another.

Assuming that the returns are sufficiently correct to enable us to judge, we are at once startled to learn how large a proportion of those who ought to be at school are under tuition. The recent Census showed that there were in Madras 85,403 persons of both sexes between the age of five and fifteen years. Of these no less than 24,755 persons were attending school, or just 29 per cent. It is true that a large proportion of this number were being taught at pyall schools, where the instruction is necessarily of a very elementary character. But even this education is not to be despised, and the fact remains that nearly one out of every three persons of school age is being taught. But it must be remembered that these figures include the whole female population of pupil age, while female education of any kind is a thing of yesterday, and the great mass of the people have not even yet got over their surprise that such a thing should be attempted. Thus the main stress of the educational agency has been on the males, and with them the results are still more encouraging. There are 42,984 males between five and fifteen. Of these 19,643 are under tuition. This large number is 45·7 per cent., or very nearly half. It is true that this per-centage is not strictly accurate, since in the high class schools there are pupils over fifteen, and the bulk of the students at the Government colleges are over that age. I am unable to say how far this exception will influence the figures given above, as it is evident that the ages given by school boys in the upper classes are very frequently deliberately and wilfully false. Government makes such rules as those popularly known as the twenty-five years' and twenty-one years' orders, but only Europeans and Eurasians are affected by them, because an ordinary native youth will give any age that happens to suit his purpose, and can and does always shelter himself by saying that his true age is only to be found by looking at his horoscope, and it is never permitted him to do this. The returns show no less than 3,485 pupils as above fifteen years of age, a number that is perfectly incredible and is probably owing to the limit of age required in candidates for the General Test Examination, to which no person is admitted who does not declare himself as eighteen years old or upwards. Yet nothing is more common than for mere youths to appear, and this with perfect impunity. Such conditions in this country cause, as in the case under notice, the most wholesale declaration of false ages. My own impression after a long educational experience is that not more than 700 or 800 pupils really exceed the age of fifteen, and, therefore, we may believe that about 44 per cent. of the males of pupil age are being taught. Even if we allow the full number of 3,845 pupils as above 15 years, the surprising fact still remains that 36·7 per cent. of the males of pupil age are actually under instruction.

It will be well to halt for a moment to compare these results with those of the western world. The comparison will not be unfair to the latter, for the pyall schools of Madras are fully equal to the English dames' schools, Irish hedge schools, and the very numerous class of poor private schools in the large towns. Inasmuch as they are usually under the charge of men who are no mean scholars themselves, though little practised in English knowledge and modes of thought, it may well be presumed that the tone and teaching of the pyall schools is superior to those of the lowest class of English schools, kept by decrepit women, or by men who, "when they failed in all else, became schoolmasters."

The European tables within my reach do not give the proportion of scholars to those of school-going age but to the total population, and for purposes of comparison it is well for us to follow the same rule. There are 194,676 males in Madras, of whom 19,643 are under instruction. This gives the proportion at school as one in ten almost exactly. At the date of the English Census in 1861, there were in England and Wales one in 7·5 persons at school, so that the Madras differs from the English rate in the proportion of three to four. In France in 1861, the ratio was one in nine, so that Madras differs from France only as nine differs from ten. In Holland one person in every 8·1 was at school, so that Madras is inferior only as four is to five. The best educated country

in Europe is Prussia, and its schools contained one person in every 6·27, so that Madras falls short in comparison as three is to five. With these figures before us, the words of Mr. Horace Mann with regard to England in 1862 may be repeated of Madras: "the comparison is by no means to our discredit" as far as concerns the education of males. The following table will put the facts in a clearer light:—

In Madras	1 male	in every	10	is at school.
In France	1 person	do.	9	do.
In Holland	do.	do.	8·1	do.
In England	do.	do.	7·5	do.
In Prussia	do.	do.	6·27	do.

But it must be borne in mind that these European ratios are the result of a vast intellectual awakening, dating from the outbreak of the French revolution and, in 1861, representing seventy years of progress. In England the advance is very marked. The following short table will show its main features:—

In 1818	there was at school	1 person	out of	17·25
In 1832	do.	do.	do.	11·27
In 1851	do.	do.	do.	8·36
In 1858	do.	do.	do.	7·65
In 1861	do.	do.	do.	7·5

Thus Madras with regard to its males is already at the stage reached by England about the year 1835.

Even in the year 1858 out of a total of 2,552,000 scholars in England, as many as 860,000 were in private schools. These schools were largely kept by women. Mr. Mann, the then highest authority, calculated that of these 860,000, no less than 360,000 were in private schools of the lowest class, that is, 360,000 out of 2,552,000 were taught in schools probably not so efficient as our pyall schools. This proportion gives a ratio of 14·1 per cent. In Madras out of 19,643 male pupils, 8,111 were in pyall schools, or 41·3 per cent. This fact shows that just as Madras education has not reached the strength of English education, so it has not attained its quality. Looking to the enormous advance that undoubtedly took place in England after the introduction of the pupil-teacher and grant-in-aid systems of the Committee of Council on Education under the guidance of Sir James Kay Shuttleworth, and afterwards of R. R. W. Lingen, Esq., which first became generally known about 1848, we cannot be far wrong in assuming that the quality of the instruction given in England in 1835 did not materially differ from that in Madras in 1871.

This comparison, however, bears hardly on Madras, for it is a great city, while the English figures quoted above refer to the whole country, and not to the large towns only. I cannot now obtain the figures with regard to the towns alone, but the following table will show the proportion of scholars in public schools in the various counties, of which six are largely urban and six largely rural:—

TABLE I.—*English education in urban and rural districts.*

URBAN COUNTIES.

In Middlesex	1 person	out of every	13	was at a public school.		
Lancashire	do.	do.	13·3	do.	do.	
Northumberland ...	do.	do.	15	do.	do.	
Durham	do.	do.	14	do.	do.	
Cheshire	do.	do.	12·7	do.	do.	
Warwick	do.	do.	14·8	do.	do.	
		Average ...	13·8			

Cornwall is not a country of great cities, but of immense mining villages, and partakes of the urban character. Its ratio was only 1 in 16·2.

We now take six rural districts :—

In *Wilts*... ...	... 1 out of every	7·8	persons was at a public school.	
Westmoreland... ...	do.	7·9	do.	do.
Oxford	do.	8·3	do.	do.
Rutland	do.	8·6	do.	do.
Essex	do.	8·7	do.	do.
Dorset	do.	9·1	do.	do.
Average		8·4		
Average of Urban Counties ...		13·8		
Difference against do. ...		5·4		

It is evident, therefore, that had the comparison been made with the great cities of England, the Madras results would have appeared still more favorable.

Things are very different with regard to female education, yet the results are even more encouraging. One-sixth of the girls of pupil age are at school, although the first Hindoo school was established so very few years ago, and Mahomedan female instruction has not yet begun. The 5,112 girls under instruction represent a progress that would have been deemed absolutely impossible ten years ago. Compared with the total female population 202,876, they seem but a handful. True, but they form no inconsiderable portion of the growing race. Hindoo and Mahomedan girls are married when thirteen years old, and there are but about 30,348 girls in Madras between five and twelve able to attend school. We learn, therefore, that 17 per cent. of the future mothers of the people are now at school, a proportion that must greatly encourage those enlightened members of native society who desire to raise the status of the Hindoo female.

Counting the pupil age of females as from five years to twelve years, and of males as from five years to fifteen years, the Census shows that—

Of the males of pupil age 45·7 per cent. are at school.
Do. females do. 17 do. do.

Of the male scholars 41·3 per cent. attend pyall schools, while almost all the girls are taught in schools of high character and with every modern appliance.

It is now necessary to enter into details regarding each municipal division. Madras is divided into eight divisions and seventeen wards, exclusive of Fort Saint George. As, however, the deaths in Fort Saint George are always counted with those of the 2nd Division, it has been thought advisable to enter the population of the Fort in that ward :—

TABLE II.—*Population of Madras by the Census of* 1871.

Division.	Ward.	Population.
1st ...	East	33,229
" ...	West	32,318
2nd ...	North	19,869
" ...	South	20,126
" ...	Centre	35,331
3rd ...	North	39,577
" ...	South	11,380
4th ...	... ...	9,791
5th ...	North	33,884
" ...	South	31,607
6th ...	North	7,833
" ...	South	11,557
7th ...	North	18,166
" ...	South	23,306
" ...	Centre	28,096
8th ...	North	26,384
" ...	South	15,098
	Total ...	397,552

The following tables give the male population of each ward, the male population of pupil age, the number of male pupils, the per-centage of scholars to those of school age, and the order of their educational position, together with the same particulars for each division. The latter series must be given, because some of the wards in Black Town, though populous, are limited in extent, and dependent for their educational facilities on schools in other wards. In a less degree the same dependence exists between the divisions, seeing that all the larger schools in Black Town are situate in the 3rd Division. Of these Patcheappah's is almost on the boundary between the 2nd and 3rd Divisions. For the higher education, therefore, the 2nd and 3rd Divisions should be considered as one educational area. With this exception and another in the 7th Division, caused by the fact that the Presidency College, Engineering College, Madrissa and Harris' Schools are all in the central ward, the divisions and wards may be fairly judged as to their educational facilities for males by the following figures :—

TABLE III.—*Education compared with population.*

MALES.

Division.	Ward.	By Wards.				By Divisions.			
		Male Population.	Male Scholars.	Per-centage of Male Scholars to Male Population.	Order.	Male Population.	Male Scholars.	Per-centage of Male Scholars to Male Population.	Order.
1st ...	East	16,368	931	5·6	17	...	...	...	...
" ...	West	15,966	992	6·2	15	32,334	1,923	6	8
2nd ...	North	9,778	678	6·9	14	...	...	...	...
" ...	South	9,110	903	9·9	7	...	...	...	...
" ...	Centre	16,666	1,816	10·9	5	35,554	3,397	9·5	5
3rd ...	North	19,058	1,832	9·6	8	...	...	...	...
" ...	South	6,639	2,710	40·8	1	25,697	4,542	17·6	1
4th ...	... ...	4,941	424	8·6	9	4,941	424	8·6	6
5th ...	North	16,242	1,921	11·2	4	...	...	...	...
" ...	South	15,612	1,229	7·8	11	31,854	8,150	9·8	3
6th ...	North	8,846	299	7·8	12	...	...	...	...
" ...	South	5,686	1,001	17·5	2	9,532	1,300	13·6	2
7th ...	North	8,760	887	10·1	6	...	...	...	...
" ...	South	11,231	649	5·7	16	...	...	...	...
" ...	Centre	13,361	1,764	13·2	3	33,352	3,300	9·8	4
8th ...	North	12,864	1,075	8·4	10	...	...	...	...
" ...	South	7,541	532	7	13	20,045	1,607	7·8	7
	Total ...	193,669	19,643	10·1	...	193,669	19,643	10	...

Turning first to the relation that male scholars bear to the total male population, we find that the South Ward of the 3rd Division has at school a number of boys not less than 40·8 per cent. of its whole male population. When we remember that in Prussia with its compulsory education only 16 per cent. of the population is at school, it is very evident that this ward returns many scholars who live in other wards. It contains no less than five large schools, belonging to the Free Church of Scotland, Church of Scotland, London Mission, and to the Patcheappah's and Govindoo Naick's Trustees respectively. But even allowing for this, it is remarkable that so large a number of lads should be under instruction. Next on the list comes the South Ward of the 6th Division, seeing that it contains the Government Normal School and the Royapettah Wesleyan School. Third in order comes the Centre Ward of the 7th Division (Triplicane) with the unexpected proportion of 13·2 per cent. This good position is due to the fact before noted that the Madrissa and Harris' Schools, the Presidency and Engineering Colleges are in this ward, though they serve for a much larger area. They are, however, not very strong in numbers, and will not prevent our believing that an unexpectedly large proportion of the males are under tuition, though of a very elementary kind.

Lowest of all is the East Ward of the 1st Division with its immense population of ignorant fishermen. To 16,000 males there are but 931 male scholars, and these are taught in schools of the lowest character. It is evident that much educational work remains to be done in this ward. Similar remarks apply to the South Ward, 7th Division, where thousands of Mussulmans dwell in the deepest misery and ignorance with none to care for them. Even the missionary societies have passed by these people, bigoted in proportion to their ignorance. Not much more can be said of the West Ward, 1st Division, which is almost entirely dependent on thirty-four pyall schools. The North Ward, 2nd Division, South Ward, 5th Division, and South Ward, 8th Division, are also very deficient.

The following table shows the position of each ward with regard to the proportion at school of those of pupil age. Its results are more easily appreciated than those of the last table, but are liable to a certain correction on account of those who attend school, but are above fifteen years of age. I do not think this will appreciably affect the figures except in the South Ward, 3rd Division, Centre Ward, 7th Division, and South Ward, 6th Division :—

TABLE IV.—*Education compared with persons of pupil age.*

MALES.

Division.	Ward.	By Wards.				By Divisions.			
		Males of pupil age.	Males at school.	Per-centage of male pupils to males of pupil age.	Order.	Males of pupil age.	Males at school.	Per-centage of male pupils to males of pupil age.	Order.
1st ...	East	3,751	931	24·8	17	...	...	...	...
" ...	West	3,397	992	29·2	15	7,148	1,923	26·9	8
2nd ...	North	2,194	678	30 9	14	...	...	...	...
" ...	South	1,964	903	46·4	6	...	...	...	...
" ...	Centre	3,171	1,816	57·3	4	7,329	3,397	46·3	3
3rd ...	North	4,253	1,832	42·8	8	...	...	...	...
" ...	South	902	2,710	300·4	1	5,155	4,542	88·1	1
4th ...	... ...	1,128	424	37·6	9	1,128	424	37·6	6
5th ...	North	3,711	1,921	51·9	5	...	...	...	...
" ...	South	3,505	1,229	35	11	7,216	3,150	43·7	5
6th ...	North	884	299	33·8	12	...	...	...	...
" ...	South	1,328	1,001	75 4	2	2,212	1,300	58·8	2
7th ...	North	1,962	887	45·3	7	...	...	...	...
" ...	South	2,493	649	26	16	...	...	...	...
" ...	Centre	2,890	1,764	61	3	7,345	3,300	44·9	4
8th ...	North	3,000	1,075	35·8	10	...	...	...	...
" ...	South	1,678	532	31·7	13	4,678	1,607	34·3	7
	Total ...	42,211	19,643	46·5	...	42,211	19,643	46·5	...

The South Ward, 3rd Division, enjoys the strange honor of having at school three times as many males as there are in it of pupil age. This large proportion should really be divided among all the town wards. If we follow this idea, and add together the results for the whole of Black Town, we find a total of 7,929 male scholars, against a total of 12,484 males of pupil age, or 63·5 per cent. In Prussia about 80 per cent. of those of school age are at school. In England only a little more than 65 per cent. are at school. Black Town, with its average of 63·5 per cent., compares very favorably with these highly civilized countries, and it is evident that little remains to be done except in the way of improving the present schools, or providing a better class in their place.

Turning to the districts of Madras we see that Triplicane Centre Ward and the whole of the 6th Division give satisfactory results, while the 1st Division is very deficient indeed. In the latter only one boy is at school of four who ought to be. The South Ward of the 7th Division and the South Ward, 8th Division, are also very much behind, with less

than one-third of the learners at school. In these districts the municipality may profitably expend its educational means and energies.

Female education must now be considered under precisely the same aspects. The following table will show the proportion of girls at school to the whole female population in each ward :—

TABLE V.—*Education compared with population.*

FEMALES.

Division.	Ward.	By Wards.				By Divisions.			
		Female population.	Girls at school.	Per-centage of girls at school to the female population	Order.	Female population.	Girls at school.	Per-centage of girls at school to the female population.	Order.
1st ...	East	16,861	268	1·6	8	...	...	...	...
,, ...	West... ...	16,352	180	1·1	11	33,213	448	1·3	6
2nd ...	North ...	10,091	74	·7	15	...	...	...	...
,, ...	South ...	9,428	38	·4	17	...	...	...	...
,, ...	Centre ...	18,665	631	3·4	5	38,184	743	1·9	5
3rd ...	North ...	20,519	281	1·4	10	...	...	...	...
,, ...	South ...	6,329	1,077	17	1	26,848	1,358	5	1
4th ...	... ...	4,850	130	2·7	6	4,850	130	2·7	3
5th ...	North	17,642	604	3·4	4	...	...	...	...
,, ...	South ...	15,995	987	6 1	2	33,637	1,591	4·7	2
6th ...	North ...	3,987	193	4·9	3	...	...	...	...
,, ...	South ...	5,871	45	·8	13	9,858	238	2·4	4
7th ...	North ...	9,406	146	1·5	9	...	...	...	...
,, ...	South ...	12,075	110	·9	12	...	...	...	...
,, ...	Centre ...	14,735	102	·7	14	36,216	358	·9	8
8th ...	North ...	13,520	71	·5	16	...	...	...	...
,, ...	South ...	7,557	175	2·3	7	21,077	246	1·1	7
	Total ...	203,883	5,112	2·5	...	203,883	5,112	2·5	...

The figures here are not so imposing as those of the table for males, but are still more encouraging, considering the short period of time since native female education was commenced. The South Ward of the 3rd Division again shows the best, owing chiefly to the excellent schools provided by the Free Church and Church Mission. The South Ward, 5th Division, and the North Ward, 6th Division, come next, but do not approach very closely to the position enjoyed by the ward just named. The favorable position of the North Ward, 6th Division, is, however, due entirely to the accident that the Military Female Asylum is situate within it. Out of 193 girls returned 180 were in the asylum, and this ward, therefore, is really the very lowest of all, with only thirteen female scholars among nearly 4,000 people. Considering the very limited number of years during which a native girl can be at school, a ratio of 2·5 per cent. on the total number of females cannot be considered small. This is one in forty of the population, while the Prussian ratio is only one in sixteen. It is true that this looks more favorable than it really is, since the tables include all girls' schools and, therefore, comprehend those attended by Europeans and Eurasians, of whom as many attend school as of the males, probably not less than one in ten of the whole number. The proportion of native females attending school will be shown in subsequent tables. In some wards, female education can scarcely be said to exist. In the South Ward, 6th Division, there are but forty-five girls at school, and only thirty-eight in the South Ward, 2nd Division. Here then is ample scope for educational enterprize on the part of the municipality, and now that the ice is so successfully broken in the town wards, there can be little doubt that schools and school teachers would be rapidly taken advantage of in the suburbs.

It has already been submitted that the best test of progress is the comparison of the scholars with those of pupil age, as it is only the latter class that can be expected to enter the schools. Considerable attention has been given to the question :

"What is the pupil age among females in Madras?" After extended inquiry among the natives themselves, I am of opinion that from five to twelve years is the period that ought to be taken. Girls are removed from school immediately signs of puberty appear, and this seems to occur generally at about twelve years of age. Nor is the question much complicated by the inclusion of Eurasian schools, for very similar ideas prevail among the Eurasian population, except in the highest ranks, and their children are not kept at school, as a rule, after twelve or at latest thirteen. In the Doveton Girls' School and that under the charge of Miss Clemons, to which the more respectable children are sent, there are some exceptions, but not many nor sufficient to affect the per-centage exhibited in the following table, in which the pupil age is reckoned as from five to twelve years. It is worth noting that in the census of the North-Western Provinces, and in the reports from Madras to the Court of Directors in 1822, the same limit was fixed:—

TABLE VI.—*Education compared with persons of pupil age.*

FEMALES.

Division.	Ward.	By Wards.				By Divisions.			
		Female population of pupil age.	Female scholars	Per-centage of scholars to females of pupil age.	Order.	Female population of pupil age.	Female scholars.	Per-centage of scholars to females of pupil age.	Order
1st ...	East	2,725	268	9·8	9	...	...	...	...
" ...	West	2,393	180	7·5	11	5,118	448	8·7	6
2nd ...	North	1,500	74	4·9	13	...	...	...	...
" ...	South	1,397	38	2·7	17	...	...	...	...
" ...	Centre	2,190	631	28·8	4	5,087	743	14·6	4
3rd ...	North	2,968	281	9·5	10	...	...	...	...
" ...	South	948	1,077	113·6	1	3,916	1,358	34·7	1
4th ...	... ...	753	130	17·3	6	753	130	17·3	3
5th ...	North	2,834	604	21·3	5	...	...	...	...
" ...	South	2,492	987	39·6	2	5,326	1,591	29·8	2
6th ...	North	661	193	29·2	3	...	...	...	...
" ...	South	993	45	4·5	15	1,654	238	14·4	5
7th ...	North	1,340	146	10·9	8	...	...	...	...
" ...	South	1,732	110	6·3	12	...	...	...	..
" ...	Centre	2,078	102	4·9	14	5,150	358	6·9	8
8th ...	North	2,164	71	3·3	16	...	...	...	...
" ...	South	1,180	175	14·8	7	3,344	246	7·4	7
	Total ...	30,348	5,112	16·8	...	30,348	5,112	16·8	...

These figures give a much more satisfactory view of the real state of female education, and show that, while in one or two districts much has already been done, in the greater part of Madras every thing remains to be done. The females are growing up perfectly ignorant, utterly unable to be true mothers to their children or real help-meets to their husbands. It is most gratifying to find that in one ward more females are under instruction than reside in it, being of pupil age. This proves not only that education has taken firm hold there, but also that the desire for it is so spreading that parents living in other wards and, therefore, at a distance from the schools, send their daughters. The South Ward, 5th Division, has 40 per cent. of its female population of pupil age at school, but this is largely aided by the fact that the ward contains several Eurasian girls' schools, as those under the charge of Miss Clemons, Mrs. Towers, and others known as the Vepery Poor Schools. But even after these be excluded the ward shows a very respectable ratio. It has been shown that the figures for the North Ward, 6th Division, are misleading, though correct, since they are almost entirely made up of the girls of the Military Female Asylum. The Centre Ward, 2nd Division, also shows well.

It is not the province of this report to suggest the remedial measures that should be adopted to remedy the ignorance in many wards, but I cannot refrain from expressing the hope that more attention may be given in existing schools to the provision of teachers

for those that may hereafter be founded. The pupil teacher system of the Committee of Council of Education would seem admirably adapted to meet this end. The following tables will give the combined male and female returns, and show the educational position of the city as a whole, first with regard to the total population and next to the population of pupil age. The third table exhibits a comparative view of the six best wards and the six worst :—

TABLE VII.—*Ratio of total scholars to total population.*

Division.	Ward.	By Wards.				By Divisions.			
		Total population.	Total scholars.	Per-centage of total scholars to total population.	Order.	Total population.	Total scholars.	Per-centage of total scholars to total population.	Order.
1st ...	East	33,229	1,199	3·6	16	...	...	...	...
„ ...	West	32,318	1,172	3·6	15	65,547	2,371	3·6	8
2nd ...	North	19,869	752	3·8	14	...	...	...	...
„ ...	South	20,126	941	4·7	12	...	...	...	...
„ ...	Centre	35,331	2,447	6·9	5	75,326	4,140	5·5	5
3rd ...	North	39,577	2,113	5·3	10	...	...	...	...
„ ...	South	11,380	3,787	33·3	1	50,957	5,900	11·6	1
4th ...	... ...	9,791	554	5·7	9	9,791	554	5·7	4
5th ...	North	33,884	2,525	7·5	3	...	...	...	...
„ ...	South	31,607	2,216	7	4	65,491	4,741	7·2	3
6th ...	North	7,833	492	6·3	7	...	...	...	...
„ ...	South	11,557	1,046	9	2	19,390	1,538	7·9	2
7th ...	North	18,166	1,033	5·7	8	...	...	...	...
„ ...	South	23,306	759	3·3	17	...	...	...	...
„ ...	Centre	28,096	1,866	6·6	6	69,568	3,658	5·3	6
8th ...	North	26,384	1,146	4·3	13	...	...	...	...
„ ...	South	15,098	707	4·7	11	41,482	1,853	4·5	7
	Total ...	397,552	24,755	6·2	...	397,552	24,755	6·2	...

It has already been pointed out that the more suitable table for showing the position of education is that which shows the proportion which those at school bear to those who ought to be at school, that is, to those of pupil age.

TABLE VIII.—*Ratio of total scholars to persons of pupil age.*

Division.	Ward.	By Wards.				By Divisions.			
		Persons of pupil age	Total scholars.	Per-centage of pupils to persons of pupil age.	Order.	Persons of pupil age.	Total scholars.	Per-centage of pupils to persons of pupil age.	Order.
1st ...	East	6,476	1,199	18·5	16	...	...	...	...
„ ...	West	5,790	1,172	20·2	15	12,266	2,371	19·3	8
2nd ...	North	3,694	752	20·4	14	...	...	...	...
„ ...	South	3,361	941	28	11	...	...	...	...
„ ...	Centre	5,361	2,447	45·6	2	12,416	4,140	33·3	4
3rd ...	North	7,221	2,113	29·3	10	...	...	...	...
„ ...	South	1,850	3,787	204·7	1	9,071	5,900	65	1
4th ...	... ...	1,881	554	29 5	9	1,881	554	29·5	5
5th ...	North	6,545	2,525	38·6	4	...	...	...	...
„ ...	South	5,997	2,216	37	6	12,542	4,741	37·8	3
6th ...	North	1,545	492	31·8	7	...	...	...	...
„ ...	South	2,321	1,046	45	3	3,866	1,538	39·8	2
7th ...	North	3,302	1,033	31·3	8	...	...	...	...
„ ...	South	4,225	759	18	17	...	...	...	...
„ ...	Centre	4,968	1,866	37·6	5	12,495	3,658	29·3	6
8th ...	North	5,164	1.146	22·2	13	...	...	...	...
„ ...	South	2,858	707	24·7	12	8,022	1,853	23	7
	Total ...	72,559	24,755	34·1	...	72,559	24,755	34·1	...

TABLE IX.—*Comparative statement of best and worst wards.*

Best.				Worst.			
Order.	Division.	Ward.	Per-centage of pupils to persons of pupil age.	Order.	Division.	Ward.	Per-centage of pupils to persons of pupil age.
1 ...	3rd ...	South	204·7	1 ...	7th ...	South	18·
2 ...	2nd ...	Centre	45·6	2 ...	1st ...	East	18·5
3 ...	6th ...	South	45	3 ...	„ ...	West	20·2
4 ...	5th ...	North	38·6	4 ...	2nd ...	North	20·4
5 ...	7th ...	Centre	37·6	5 ...	8th ...	North	22·2
6 ...	5th ...	South	37·	6 ...	„ ...	South	24·7

We have now gone through the results of the Census, as far as they bear upon the number of children under instruction, compared with the total population and the population of pupil age. It remains to examine them regarding the actual number of schools and the quality of the instruction imparted in them. It has been found necessary to classify the schools roughly with regard to the standard of education set up, and this has been made possible by the returns submitted by the heads of each school stating the subjects taught in the highest class, as this represents tolerably exactly the goal to which the scholars are expected and hope to reach. All schools whose curriculum is arranged to prepare their pupils for University matriculation and upwards, are classified as "higher standard schools." At the other extreme come those entitled pyall schools, forming a well marked class. It is, however, worthy of notice that many of these schools are forcing their way into a superior grade, owing to the greater demand now made upon them to prepare their pupils for subsequent entrance into a higher school. Thus many which five years ago were pyall schools literally have now moved into a house. The school hours have been changed from before 10 to between 10 and 5 (a very doubtful improvement). Such schools have been entered in a separate group, as "vernacular schools of the better sort," and represent the amount of advance in the quality of education which has sprung from the personal improvement of the teacher under the influence of previous educational effort, and mainly of that given by missionaries. The spectacle of a well-ordered, well-taught school could not but elevate the ideas even of those who thought the innovation an evil. It has been very gratifying to note how many schools have thus been improved during the last few years—improved not by inspection or Government interference or aid, but by pressure from below, and by the spontaneous action of the parents of the pupils, who have now learnt to value a good education. It is not our place to ask the motives of this movement, for, whatever the motive, it is a sign of growth of the critical faculty and of an effort to throw off the bondage of custom or *mamool*, that greatest of all foes at this time to progressive enlightenment and culture.

Thus between the higher standard schools and the pyall schools there comes the class of vernacular schools of the better sort, commencing from below. Descending from above, we have another great class, that of the Anglo-vernacular schools, where English is taught, and every effort made to give a really good education, and yet they do not aim at university distinction. They include many of the mission schools. By the side of these is a group of institutions of similar position, but different character. I refer to those specially devoted to the Eurasian population. Connected with almost every Christian church or chapel in Madras is a school for the education of the children of the poorer members of the congregation. They do not aim at academical distinction, but to render their pupils competent to fulfil that life-duty which may be expected to fall upon them. These schools form a peculiar group of about the same

educational standing as the average Anglo-vernacular school, and must be placed in a distinct class. We have, therefore, five well marked groups as follows :—

1. Pyall Schools.
2. Vernacular Schools of the better sort.
3. English Schools.
4. Anglo-Vernacular Schools.
5. Higher Standard Schools.

The following table will show at a glance the relative proportion of schools and scholars of each class in Madras as a whole :—

TABLE X.—*Comparative statement of schools of each class.*

		Pyall Schools.				Vernacular Schools, Better Sort.				English.				Anglo-Vernacular.				Higher Standard.			
Total Schools.	Total Scholars.	Pyall Schools.	Per-centage of Pyall Schools to Total Schools.	Pyall Scholars.	Per-centage of Pyall Scholars to Total Scholars.	Vernacular Schools of the better sort.	Per-centage to Total Schools.	Better Sort Vernacular Scholars.	Per-centage of better Vernacular Scholars to Total Scholars.	English Schools.	Per-centage of English Schools to Total Schools.	English Scholars.	Per-centage of English Scholars to Total Scholars.	Anglo-Vernacular Schools.	Per-centage of Anglo-Vernacular Schools to Total Schools.	Anglo-Vernacular Scholars.	Per-centage of Anglo-Vernacular Scholars to Total Scholars.	Higher Schools.	Per-centage of Higher Schools to Total Schools.	Higher Scholars.	Per-centage of Higher Scholars to Total Scholars.
671	24,755	388	57·8	8,397	33·9	92	13·7	3,861	15·6	39	5·8	2,499	10	131	19·5	6,021	24·3	21	3·1	3,977	16

From this table it appears that out of a total of 671 schools there were :—

Pyall schools	388
Vernacular, better sort...	92
English schools	39
Anglo-Vernacular	131
Higher standard	21
Total ...	671

This shows at a glance how much remains to be done to raise the quality of the instruction given. Upwards of half the places of education are pyall schools; very good in themselves, and performing an excellent work, yet manifestly behind the time. They instruct in the three "R's," the first two very fairly, but of arithmetic only the very elements are taught. On the other hand, much time is often given to construing beautiful but obscure poems written in the high dialect, and, except as moral teachers, of little use in the concerns of daily life. There is no apparatus beyond the sandy ground, certain small black-boards, and some cadjans. A sort of discipline is maintained by a constant and often severe use of the cane. Unruly or truant boys are coerced by punishments that partake of the nature of torture. They are compelled to sit or stand in cruel postures. Their legs are fettered. Hand and foot and neck are bent together and held fast by iron ties. A log fastened to a chain hangs from the waist, or is slowly dragged behind. The average number of children in each school is less than twenty-one, and it is, therefore, quite impossible for adequate teaching power to be employed.

The pyall school is, however, so important an item not only in education, but in the social and religious life of the people, that a somewhat detailed description of its actual work must be of great interest, and may prevent rash interference with a time-honored institution. It will be well to consider first the payments made by the scholars. To show this clearly, I propose to exhibit them under two aspects: those paid in a school for the well-to-do, and those in a school for the poor. We will suppose the son of a respectable good-caste writer to be sent for the first time to the nearest pyall school, the teacher of which will almost certainly be a Brahmin. A lucky day must first be chosen, and then the teacher comes to the new pupil's house together with all

his scholars. Before the boy is handed over to the master, pooja to Ganapati or Ganesa is performed by the family purohit, and then to Sarasvati, the goddess of learning, in the presence of the lad's father and male relations. Then presents are distributed to Brahmins, and fruits, sugar, &c., to everybody present. The schoolmaster is placed sitting in a conspicuous part of the room, and is presented with flowers, sandal (chandanum), fruits, and a pair of cloths; one of which is twelve cubits long, and the other six cubits, the cost of both being about 1¼ rupees. The teacher then puts the cloths on, seats himself by the side of the proposed scholar, causes him to repeat a prayer to Ganesa, asking for wisdom and that his course of study may be fortunate and successful, and makes him repeat the whole of the alphabet three times. Next a flat vessel containing dry rice is brought in, and the teacher guides the finger of the pupil, so that he may write in the loose rice the names of the deity they serve, whether Vishnu or Siva. Then the ceremony concludes. All the school boys are presented with beaten rice, Bengal gram, and sugar mixed together, a handful each; the monitor or senior boy, who acts as the teacher's assistant, receiving also a few pice. Now the boy proceeds in procession to the school, where he is again made to repeat the alphabet three times. The procession then returns to his home, and they disperse for the day. With the next day commences the ordinary school career of the boy. It has also been agreed between the teacher and the father how much is to be paid monthly as the school fee. This sum varies with the means of the parent, but never exceeds eight annas a month.

Sometimes, however, it happens that the ceremony described above is postponed till the pupil has learned the alphabet. In that case no monthly fee is paid, but, when the alphabet is fully known and the ceremony takes place, a more handsome present is given, which is supposed to include all school fees up to that date. It may be supposed that the latter method is most conducive to progress on the part of the pupil, but it is directly contrary to the precepts of the so-called Shastras. In both cases a fee is regularly paid after the date of the initiating ceremony. This, however, does not include all the gains of the master. He receives presents at certain festivals throughout the year, especially at Pongal, Dassera, and on every 15th day of the moon, when a few pice are given to him by each scholar. On every 13th day he receives from the father of each pupil a gift of betel and pawn; every Saturday he receives half a pollum of lamp oil; and every morning on his return from breakfast each pupil must bring a brattie or cow-dung cake. Beyond all these, at every major feast throughout the year, the teacher receives from each house half a measure of rice, curry stuff, &c., while at Dassera and Pongal he has in addition a money present. The Dassera is specially distinguished, seeing he receives the Pongal present doubled, and, in addition, some days before the feast, he raises a subscription among his pupils to pay the expense of Sarasvati and Ayda Puja, which festivals occur during the Dassera.

Besides all these periodical presents there are others which are supposed to stimulate the teacher to make every effort for the early advancement of his pupils. Thus, when any new book or chapter is begun, he receives an anna or a fanam from the boy who makes this one more step in his instruction. This fee is sometimes rebelled against, but not successfully, for it is also the custom of the teacher to give a short holiday to the whole school on the occasion; and, if the present be not given, the holiday is withheld, and thus the lads bring pressure on each other to ensure the necessary gift.

The ceremonial at the Dassera feast deserves particular attention. A month or two before the feast begins a number of songs are committed to memory by the pupils, under the guidance of the teacher. By the arrival of the feast the series is learnt by all the boys, who have also been taught how to sing each song to a particular tune. In some schools the lads are also taught to dance what is called the Kolattam. This derives its name from the fact that the dancers move to the beating of sticks, of which each lad has two.

They are about eighteen inches long, and are fancifully painted. The lads draw up in a double line, facing each other, and with a stick in each hand commence singing, keeping time by striking the sticks held by them. As they sing and strike they move about in a sort of dance. All this is taught them by the teacher in the ordinary school hours, and should be properly practised in time for Dassera. On each day of the feast the lads dress themselves in their best, holding in their hands paper spears, daggers, painted staves, &c., and go in procession to such of the pupils' houses where the school teacher expects a suitable present, and also to the houses of the well-to-do friends and relations of the pupils. Arriving at a house the pupils seat themselves in the hall and sing the songs they have learnt, or dance the Kolattam if they have been taught it. The head of the house is then expected to give the teacher a handsome present, and bestow sweetmeats upon the boys. This sort of thing goes on till the list of expected donors is gone through.

It would scarcely consort with an official report to give examples of the songs sung on this occasion, but they are well worthy of notice.

Thus ends the long list of presents which, in a respectable school, enable the master to hold a suitable position in the community.

Things are different in a pyall school for the children of the poor. Here no entrance fee is offered, nor any monthly payment until the alphabet is fully mastered. Nor is the customary present made on commencement of a new book or chapter. A small payment is made each month of, say, one or two annas, and a tiny present every fourteenth day. The same ritual is performed at Dassera as in the more respectable school, but the gains of the master are smaller in proportion, and similarly for each festival throughout the year. The daily brattie is always given, and the weekly oil.

Combining all sources of income, the teacher of a respectable pyall school with about twenty-five pupils will receive from 15 to 25 rupees per mensem, while his colleague laboring in a poor locality will not receive more than from 5 to 10 rupees.

In Mussulman schools no monthly fee is charged, and the teacher is entirely dependent on presents. Thus, whenever a new chapter of the Koran is commenced, the pupils should give from four annas to as many rupees, according to the wealth of the family. At the commencement of every festival, as the Muharam, Shub-i-burat, Ramzan, Bukreed, &c., the teacher also receives presents—not more than four annas or less than one fanam. Once a week, on the day before the sabbath, every pupil must also reward his teacher with two pies, just previous to the weekly half holiday on that day. When the Koran is finished, the teacher receives a handsome gift according to the means of the parent, including generally a pair of new cloths, shawls, or a silk *khaba* or cloak, as worn by the priests. The gift of a shawl or khaba is supposed to express deeper honor or greater thanks than a mere money present, as it especially denotes that the donee is a person of high respectability or learning. Beyond all this, the father of each child must send with him as large an entrance donation as his circumstances permit, together with a present of sweetmeats to be distributed among the school boys.

It is not easy to estimate the teacher's receipts from the school alone, seeing that it is the teacher's duty also to perform all religious ceremonies in the houses of those who entrust their children to his care, and for each of these he receives a certain present of money, cloths, or food. It is evident, therefore, that the teacher must be a highly respectable person, and I am informed that none but really learned men of good descent are permitted to set up as teachers. Their g ins correspond with their position, and are considerable for so poor a community, varyi 15 and Rupees 30 per mensem.

Only four subjects are taught in a pyall scho are reading, writing, arithmetic, and memoriter wor

Taking the first named subject, it must be noted that all the text-books are in the high dialect, and that ordinary modern Tamil, &c., is not taught at all. The books used in almost every Tamil school are :—

The Kural of Tiruvalluva.	Panchatantram.
Attisudi of Auveiyar.	Ramayanam of Kamban.
Krishnan-thudu.	Kada Chintamani.

The grammatical portion of study is drawn from—

The Nannul.	The Nighantu.

In Telugu schools the list is different, and includes—

Sabhaparvam.	Sumati Shatakam.
Saptamascandam.	Nalopakyanam.

There is no grammatical instruction in Telugu schools corresponding to that from the Nannul in Tamil schools, but the Telugu Amaram takes the place of the Tamil Nighantu. Some of the books in both lists have been printed, and, if the price is small, printed editions are used, otherwise the teacher alone has the book itself, and from that he daily copies on cadjan the portion required for the next day's work. When the pupil becomes pretty dexterous in writing with his finger on sand, he has then the privilege of writing either with an iron style on cadjan leaves, or with a reed on paper, and sometimes on the leaves of the Aristolochia Indica, or with a kind of pencil on the palaka, hulligi or kadala, which answer the purpose of slates. The two latter are the most common in Telugu districts. The palaka or hulligi is an oblong board, about a foot in width and three feet in length. This board when planed smooth has only to be smeared with a little rice and pulverized charcoal, and it is then fit for use. The other is made of cloth, first stiffened with rice water, doubled into folds resembling a book, and it is then covered with a composition of charcoal and several gums. The writing on either of these may be effaced by a wet cloth.

Each school day, after 2 o'clock, the pupil copies the morrow's lesson from the teacher's cadjan on to the *palaka* or portable black-board, which the parent must provide for his son, and which has to be blacked by the pupil as often as is required, usually three or four times a day. The pencil used is made of soft gypsum or *balapam*, as it is called in the vernacular. Having copied his lesson, the pupil carries it first to his master, who hears him read it two or three times, making the necessary corrections both in writing and verbal delivery. The palaka is then carried home, its contents learnt by heart, and next morning the lesson must be repeated from memory to the teacher. This exercise is a very profitable one, as it teaches how to write, how to read, improves the memory, and stores it with the best literature of past ages. To deliver the lesson, the boys go one at a time to the teacher, hold the palaka before them with its front to the teacher and its back to themselves, thus by one act refreshing the teacher's memory, proving their own, and preventing fraud.

In this way every pupil obtains a thorough knowledge of four or five of the great classics of the language and becomes perfectly able to read his vernacular. It is not very certain that any other system will produce much better results, except in the points about to be considered. In one respect the system is better than that adopted in European schools for the poor. The classic books thus mastered are also the moral law of the nation, and exhibit a system of ethics of the highest character. Always excepting the Bible, I know no western book in common use which can compare with the Kural, Auveiyar, and most of the other books so employed. In fact, all observers
ie real moral code of the country. It does not fall
to show whether or how far the adult population
ith, but there can be no doubt as to the benefit that

The main evils of the system described above are two: the books read are all in the high dialect, and hence both in the collocation of the words and the form of the words themselves are altogether different from the language the lads must speak and hear in their after life. Hence their study corresponds pretty fairly with that of Latin in an English or rather in a Scotch school. It needs no argument to prove that, if the books studied were written in modern Tamil, the time spent in learning would be much more profitably employed, seeing that now the lad leaves school untrained in the language which he must meet with in ordinary life in the vernacular journals and in all the living forms of modern thought. All western books that are translated at all are rendered into the modern dialect, and there ought to be no barrier to prevent any person at once appreciating them. Really effective education must march with modern language and modern ideas.

A great deal of time is also lost, seeing that it is impossible for a child to make such progress in a dead language as he could in a living one. In studying the Kural, for example, more time is given to the commentary than to the text, because, without the former, the latter is obscure. The result is much the same as if, in English schools, the reading lessons were always in Ormulum or the Saxon Chronicle.

A third evil lies in the fact that the system almost precludes simultaneous or class teaching, and this is a necessary element of rapid progress. It should not be forgotten, however, that the individual teaching now given effectually prevents that residuum of confirmed idlers and, therefore, ignorant lads which is the one drawback of the system of class teaching in ordinary hands. The pyall mode turns out every pupil a fair scholar, though at a great waste of labor. The class system ensures a much higher average, but permits confirmed dullards.

I have referred at this length to reading, because this subject is the key of the whole system, and the other lessons will not require much attention. Writing is taught in the very best possible mode—in conjunction with the reading lesson. The pupil begins his writing lessons when he commences to learn his alphabet. He is spared the drudgery of the wretched system that custom makes necessary in every English school, —the weeks of dreary labor on unmeaning strokes, pot-hooks, and hangers. His first lesson is a complete letter, and thus he can feel that every day he makes real and useful progress. When English schools have broken their bonds, the writing lesson as such will be unknown, and the dictation or copying lesson will supply its place. The backward Hindoos have in this respect forestalled us, and in an ordinary pyall school writing is learnt without effort, with pleasure, and without waste of time.

The alphabet is almost everywhere written with the finger on the sanded ground. All future writing is done either in the mode described above—writing the morrow's lesson on the palaka—or subsequently with the style on cadjan, and in the more respectable schools with an English pen on paper.

In connexion with this subject another point of great excellence in the system of education practised in a pyall school must be mentioned. It cannot be better introduced than in the words of Mr. Seton-Karr, the well known civilian judge in Bengal. Referring to the Bengal pyall schools, he says—" These (indigenous) schools do supply a sort of information which ryots and villagers, who think at all about learning to read and write, cannot and will not do without. They learn there the system of bunneah's accounts, or that of agriculturists. They learn forms of notes-of-hand, quittances, leases, agreements, and all such forms as are in constant use with a population not naturally dull and somewhat prone to litigation, and w[illegible]idedly complex. All these forms are taught by the guru fr[illegible] tary forms of address, and I have heard a little boy, [illegible] memory a form of this kind with the utmost glibness.

never *read from a book in his life*. On these acquirements the agricultural population set a very considerable value. It is the absence of such instructions as this which, I think, has led to the assertion, with regard to some districts, that the inhabitants consider their own indigenous schools to be better than those of government. I would have all *forms of address and of business, all modes of account, agricultural and commercial*, collected, and the best of their kind printed in a cheap and popular form, to serve as models. I would even have the common summons of our criminal or revenue courts printed off."

Much the same mode is followed in Madras. In addition to the regular teaching thus referred to, it is common here for the teacher to borrow from his friends all the up-country letters he can hear of. These are carried to the school, read, copied, studied, and explained. Reading them is no easy matter. The vernacular current hand is as different from the printed character as German hand-writing from the Roman type of books. English influence has been steadily exercised against this current hand, and in many districts it is passing away, superseded by the printing character. It is doubtful whether this is an advantage, as we may consider for ourselves by imagining how we should get on if compelled to do all our writing in Roman characters, keeping the letters separate from each other. However this may be, the learning of the current hand is a most important item of a lad's education. In English schools this subject is altogether neglected, and it is most assuredly a grievous evil. For example, the work of the Census office is mainly expended on schedules written in the vernacular of the various districts. Being compiled by the village curnums, who are practised writers, the entries are usually in a clear current hand, far superior to ordinary English writing. Yet when applications were made for employment, and candidates were examined as to their power of reading the schedules, it was discovered that not one out of four of Madras candidates could at all decipher the writing. All had been well educated and all could speak and write English, yet not one out of four could read their own language in that form which should be most familiar to them. Mofussil candidates could generally read, though even among them those who had been taught in good English schools were most deficient. The total number of candidates was probably not less than 1,000, and yet there was immense difficulty in obtaining 200 persons even tolerably at ease in vernacular writing. It is vain to hope that the mass of the natives should ever adopt English as their current language, nor is such a thing desirable, and yet the tendency of modern good (?) education cuts directly at the root of vernacular literature and writing. It is submitted that in a national system of education of which municipal schools should form an important part, every means should be taken to ensure thorough instruction in vernacular reading and writing, substituting the modern for the ancient dialect.

Arithmetic commences with the learning of notation. The boy writes down each evening on his palaka a series of numbers, ten figures each day, commencing at 1 and going on till 1,000 is reached. These numbers he is supposed to learn by heart and deliver next morning. Soon after school opens he has to clean his palaka and then re-write the figures from memory. In this way he learns numeration, and gains the power of at once recognizing the value of such figures as may be set before him. This done, addition is commenced. A series of figures in a single line is written on his palaka, and the master teaches him to add all these together. At first, of course, the figures are small—ones, twos [illegible] threes only—and all difficulties are got over by the free use of [illegible] the value is raised until the pupil can readily add a [illegible] to sh[illegible] Addition never proceeds beyond this limit, and [illegible]th, [illegible]um," of four or five lines of as many figures in each, is [illegible]ght under multiplication. In the afternoon the excellent

subject of mental arithmetic receives considerable attention, the teacher "dodging" his class with such questions as: "How much are 3, 6, 8, and 4?" Meanwhile, the multiplication table is attacked, much in the English way, except that up to "9 times," the table does not go beyond the 10, thus: "9 times 10 are 90" is the end of that table. Beyond 9 times the table reaches to 20, thus: "16 times 20 are 320" is the last of that series. Another difference lies in this, the pupil goes on learning the table for an indefinite period up to "800 times," and even "1,000 times," but then the limit is 10, thus: "900 times 10 are 9,000" is the limit of that series.

There is also a very extensive fractional table. Soon after the pupil has made his way into the multiplication table of whole numbers he begins with the $\frac{3}{4}$ table, thus: "1 times $\frac{3}{4}$ is $\frac{3}{4}$" and so on, till "1,000 times $\frac{3}{4}$ are 750" is reached. This is followed by other fractions in the following order:—$\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{3}{16}$, $\frac{1}{32}$, $\frac{1}{64}$, and in many Tamil schools still smaller fractions are duly committed to memory. Thus the pupil who has mastered both tables has a memory stored with an immense mass of the arithmetical facts which are at the base of every calculation. Hence such rules as subtraction and multiplication are not generally taught separately. They all are, however, very ingeniously woven into the multiplication table and division. I trust it will not be considered a digression to exhibit one table, in full, as per margin, substituting English figures for the vernacular ones.

		7
1	... ...	1
		7
2	... ...	14
		21
3	... ...	21
		42
4	... ...	28
		70
5	... ...	35
		105
6	... ...	42
		147
7	... ...	49
		1
		196
8	... ...	56
		11
		252
9	... ...	63
		1
		315
10	... ...	70
		385

It will be observed that this table includes a very respectable amount of addition, and, as the figures become large, a considerable sum results. I would also draw attention to the scientific way in which the "carrying" is effected, as in "7 times 7." It is convenient, self-evident, and perfectly philosophical, and for a learner must be much superior to the English mode, though somewhat cumbersome in after life, but then the double line is dropped, and memory has to perform its duty. The last amount (385) is called the "product of 7," or as we might call it the "cumulative product." It is evident that if the memory will bear the strain presupposed by an enormous series of efforts of this kind, the learner is well armed for the ordinary business of life. Subtraction is learnt by the reverse process called the "proof." Thus the product becomes the beginning of a diminishing series, as seen in the margin. Each step in the process involves subtraction, and thus the multiplication table cannot be learnt completely without a very fair knowledge of both addition and subtraction. The cumulative product and proof must be worked out for every table up to 1,000 times and afford ample practice to the learner. It will be observed that there is nothing showing the borrowing. I have purposely omitted this, as when a pupil has reached a stage which renders him facile in such work, the borrowing is done by the memory, but in the more scientific way of deducting 1 from the upper figure. Thus in "7 times 8" when the subtraction commences, the Hindoo follows exactly our rule to begin with, and says, 6 from 2 cannot be taken, borrow

		385
10	... ...	70
		315
9	... ...	63
		252
8	... ...	56
		196
7	... ...	49
		147
6	... ...	42
		105
5	... ...	35
		70
4	... ...	28
		42
3	... ...	21
		21
2	... ...	14
		7
1	... ...	7

10 from the 5, making 12, 6 from 12 is 6, but then he proceeds, 1 from 5 is 4, 5 from 4 cannot be taken, &c. The written form is as in the margin: thus, subtract 3,758 from 6,046. It will be observed that where 1 has to be borrowed from a preceding cipher, the figure 9 is placed over the cipher, and not 1 as in all other cases. This exception is made to aid the pupil, for to a beginner ciphers are great stumbling blocks.

```
 91
6046
3758
----
2288
```

The recognized mode of working division is so clumsy, as will be seen, that it is usually worked in the head by mental arithmetic as complementary multiplication. Thus, suppose it be asked to divide 356 by 17. The pupil trusts to his memory and says to himself "17 times 20 is 340, and there are 16 more," and then answers, "20 and 16 over." Of course there are operations in multiplication and division that cannot be performed in this fashion, as for instance, "In an army of 49 regiments of 879 men each, how many soldiers are there?" Such a problem may be solved in several ways, as shown in the margin.

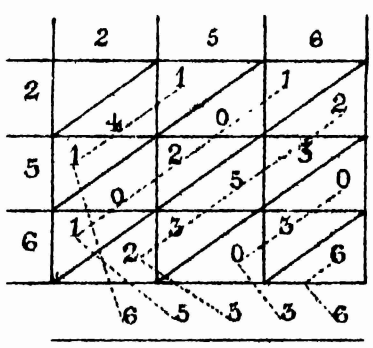
```
   1st method.
800 × 40 = 32,000
800 ×  9 =  7,200
 70 × 40 =  2,800
 70 ×  9 =    630
  9 × 40 =    360
  9 ×  9 =     81
             ----
              121
           43,071
```

Even what we should call simple multiplication is carried on in the same way, though it will generally be performed mentally, thus 8,637 by 7 would really be performed as in the margin, although the mental process is shortened by adopting a modification of DeMorgan's mental mode of performing double multiplication. The operation would run something like this, 7 times 8 is 56, but 7 times 6 is 42, 4 and 56 are 60, 60 with 2 is 602, 7 times 3 is 21, add 2 to 602 making 604, this with 1 is 6,041, 7 times 7 is 49, add 4 to 6,041 making 6,045, and this with last 9 makes 60,459.

```
8000 × 7 = 56,000
 600 × 7 =  4,200
  30 × 7 =    210
   7 × 7 =     49
             ----
              11
           60,459
```

The following is a very interesting mode of working the first sum, and would really bear transplanting into English, and might very profitably be employed to explain the process we follow in our rule of double multiplication. Multiply 256 by 256.

Here the multiplier is to the left and the multiplicand on the top, and there must be as many squares horizontally and vertically, as there are figures in the multiplicand and multiplier respectively. The product is gained by adding diagonally, following the dotted lines inserted in the diagram. The principle will be at once apparent to any person accustomed to note arithmetical processes. In actual work the diagram forms a very easy, though somewhat lengthy, mode of multiplying, and could be learned in a very few minutes by any child knowing his multiplication table. Its very simplicity makes it so different from most Hindoo modes of working, that it is not greatly used, being superseded by other clumsy and intricate modes. The following four modes of working are copied verbatim from a very popular but purely native text-book found in use in a Telugu pyall school. The sum is 256 × 256. They will appear much like conundrums to most Europeans, yet the processes all follow



the strict laws of thought, and have evidently been designed by a person able to analyse the operations of his mind. I have translated the name of each mode above it.

Simple Multiplication Forwards.	Simple Multiplication Backwards.	Halving lower factor, doubling upper factor.	Halving upper factor, doubling lower factor.
256	256	256	256
256	256	256	256
4	36	512	128
10	30	128	512
12	12	16	16
10	30	8	4
25	25	40	2
30	10	4	8
12	12	2	2
30	10	10	1
36	4	2	40
1	1	1	10
65536	65536	5	5
		1	1
		65536	65536

Compare any one of these with the ordinary English mode as shown in the margin, and it is apparent how great a loss of time and mental labor must necessarily be caused by the native modes, and how great is the need for the adoption of western methods. To perform such a multiplication sum as is the daily work of an English child, where, for instance, both multiplicand and multiplier contain eight or ten figures, would require no mean sheet of paper, and the difficulty of following such long and broken lines for the final addition would be almost insuperable.

```
 256
 256
 ---
1536
1280
512
-----
65536
```

When the pupil reaches division, this loss becomes greater still. I copy from the same text-book the following sums. The first is 456÷3, the second 874699÷7:—

```
   3
3)456(152 quotient.
  ---
   15
   156
  ----
     6
     6
  ----
```

```
   7
7)874699(124957
  -------
   14
   174699
  -------
    28
    34699
  -------
     63
     6699
  -------
      35
      399
  -------
       49
       49
  -------
```

Compare these with the following worked in the English modes as in the margin, and we shall be able to judge why a native scholar almost always trusts to his memory of the multiplication table. Long division is even more cumbrous, marvellously so for a nation that has made such progress in the exact sciences. It contains all the objectionable features of double multiplication with several additions of its own. The placing of the remainder of each subtraction two steps lower down in the sum seems a thing both absurd and gratuitously difficult.

```
3)456      7)874699
  ---        -------
  152        124957
  ---        -------
```

```
   4
256)6575104(25684
    10
    2575104
     12
     1575104
     10
     1455104
      25
      455104
      30
      205104
      12
      175104
      30
      55104
      36
      25104
      16
      21504
       40
       5504
        48
        1504
         8
         1024
         20
         224
          24
          24
```

The example in the margin exhibits a state of things that is really very distressing, and explains at once why India has produced no original mathematical effort since the loss of the great minds that a thousand years ago seemed to spring with a leap into the highest circles of geometric expression and thought.

It is clear, therefore, that, as far as the teaching of arithmetic is concerned, the pyall schools are very defective, and that, if this subject cannot be made to fall in with modern methods, the pyall school is obstructive rather than an aid. It does not lie within my province to discuss remedial measures, but only to describe the present actuals of education. It may, however, be remarked that it does not seem either impossible or very difficult to procure within a few years the substitution of European for Indian processes. The examples have been confined to the elementary rules, because, though in all pyall schools the instruction is continued as far as compound subtraction and measures of weight, extent, and capacity, the methods followed do not require further comment.

Beyond the subjects already noted, nothing is taught but matters connected with religious ceremonial—the calendar, festivals, lucky and unlucky days, &c. In the more progressive schools the instruction is more diverse and, from a Hindoo point of view, complete. I propose to print, as an appendix to this report, a complete translation of the text-book to which I have more than once referred. It will explain better than any words of mine the information deemed valuable in Hindoo society, the mode of communicating it, the line of thought in which a native lad is trained, and reveal many other important outlooks of the life and intellect of the masses of the people. The book was composed and published several years back by the head pundit of the College of Examiners, and is therefore the work of a learned and intelligent man.

The internal routine of duty for each day will be found, with very few exceptions and little variation, the same in all the schools. The hour generally for opening school is six o'clock. The first child that enters has the name of Saraswati, the goddess of learning, written upon the palm of his hand as a sign of honor; and on the hand of the second a cypher is written, to show that he is worthy neither of praise nor censure; the third scholar receives a gentle stripe; the fourth two; and every succeeding scholar that comes an additional one. This custom, as well as the punishment generally seems of a severe kind. The idle scholar is flogged and often suspended by both hands from a pulley in the roof, or obliged to kneel down and rise incessantly, which is a most painful and fatiguing, but perhaps a healthy mode of punishment.

When the whole are assembled, the scholars, according to their number and attainments, are divided into several classes, the lower ones of which are partly under the care of monitors, whilst the higher ones are more immediately under the superintendence of the master, who at the same time has his eye upon the whole school. The number of classes is generally four, and a scholar rises from one to the other according to his capacity and progress.

It has been thought wise to enter into this detail regarding pyall schools, because it must be of the highest importance in all future effort to improve and extend native education to have a full knowledge of the kind of instruction already in

existence and appreciated by the people, and to enable the Commissioners to judge how far it is advisable to supplement or destroy the great organization already existing. It is by no means to be accepted as an axiom that native modes of education are worthless, or even inferior, as a whole, to those imported from England for similar schools. A low-class school on the English fashion and of the official pattern omits very much the natives justly count valuable, and especially contains no machinery for teaching such necessary things as native accounts, petitions, letters, and other concerns of ordinary daily life. On the other hand it teaches arithmetic in better fashion. It almost invariably neglects writing, or separates it from reading and composition, but is superior in geography. It neglects the palaka and home lessons, but gives class teaching. If the excellences of each be combined, an almost perfect instrument of popular elementary education would be obtained. At present it is not certain that the pyall school has more to borrow from the English school of corresponding standard than the English school has to borrow of it. In any case it is well to know how much may be expected from the pyall schools as they now exist.

The following table will convey an accurate idea of the strength and importance of the pyall schools with reference to education, and will enable every person to judge for himself as to the extent and depth of purely indigenous education.

TABLE XI.—*Statistics of Pyall Schools.*

Division.	Ward.	Number of Pyall Schools.	Per-centage of Pyall Schools to all Schools.	Scholars in Pyall Schools.								
				Males.			Females.			Total.		
				Male Scholars.	Per-centage of Male Scholars to Males of Pupil age.	Per-centage of Male Scholars to Total of Male Scholars	Female Scholars.	Per-centage to Females of pupil age.	Per-centage to Total Female Scholars.	Total Scholars	Per-centage of Total Scholars to Total of Pupil age.	Per-centage of Total Pyall Scholars to Total Scholars in all Schools.
1st ...	East	17	47·2	285	7·6	30·6	15	·5	5·6	300	4·6	25
„ ...	West... ...	34	72·3	670	19 7	67·5	31	1·3	17·2	701	12·1	59·8
2nd ...	North ...	22	62·8	420	19·1	61·9	9	·6	12·1	429	11·6	57
„ ...	South ...	25	71·4	482	24·5	53·4	18	1·3	47·5	500	14·9	53·1
„ ...	Centre ...	31	38·7	568	17·9	31·2	40	1·8	6·3	608	11·3	24·8
3rd ...	North ...	61	79·2	1,416	33·3	77·2	51	1·7	18·3	1,467	20·3	69·4
„ ...	South ...	9	32·1	205	22·7	7·6	...	...	...	205	11	5·4
4th ...	... ...	12	54·5	231	20·5	4·5	6	·8	4·6	237	12·6	42·8
5th ...	North ...	35	54·7	713	19·2	37·1	21	·7	3·5	734	11·2	29·1
„ ...	South ...	22	40·7	435	11·8	35·7	28	1·1	2·8	463	7·7	20·9
6th ...	North ...	7	58 3	129	14·6	43·2	7	1	3·6	136	8·8	29·9
„ ...	South ...	8	40	157	11·8	15·7	...	...	...	157	6·8	15
7th ...	North ...	18	72	441	22·5	49·7	4	·3	2·7	445	13·5	43
„ ...	South ...	17	65 4	368	14·8	56·7	7	·4	6·4	375	8·9	49·5
„ ...	Centre ...	21	63·6	726	25·1	41·2	13	·6	12·7	739	14·9	39·6
8th ...	North ...	34	64·2	588	19·6	54·7	26	1·2	36·6	614	11 9	53·6
„ ...	South ...	15	6·24	277	16·5	52·1	10	·8	5·7	287	10	40·6
	Total ...	388	59	8,111	19	41·3	286	·9	5·6	8,397	11·6	33·9

Only a few remarks on this table are necessary. First, it will be matter of surprise to every body to note the comparatively important proportion of girls in these schools. After consideration it does not appear that this should be deemed a proof of the spread of liberal ideas, but rather as showing that there are, and have always been some few among the Hindoos who have ventured to rise above the accepted ideas in such matters. There are other schools of this character for the education of dancing girls, but I believe only one of these has been included in our returns, and there are but nine girls in this, so that this exception will not materially touch the question. Nor is Madras peculiar

in this respect. Thus, in Travancore, where western influence has scarcely reached the masses in any shape, the Rev. S. Mateer writes ("The Land of Charity," page 154): "In 1865 I had occasion to make careful and detailed inquiries as to the number of heathen schoolmasters in the districts of Trevandrum and Quilon. In most of these schools there are from twenty to thirty or more boys. I was pleased to find also in almost every school from two to four or five Sudra and Ilaver girls. One or two thousand girls of these castes attend the ordinary village schools." Madras and Travancore are the opposite poles of western influence, and we may fairly ascribe to native habit a custom prevailing in both. It has also been shown that, in 1822, when Sir Thomas Munro was Governor of Madras, there was a certain proportion of girls in the pyall schools in almost every part of the presidency. There is no reason to suppose that any English pressure had been brought to bear on the people in order to persuade them to send their daughters to school.

The second point requiring notice may best be illustrated by reference to the figures for the North and South Wards of the 3rd Division. In the North Ward are sixty-one pyall schools with 1,416 pupils. In the South Ward are only nine pyall schools with 205 pupils. This does not prove that education is neglected in the South Ward, for we have seen that this ward excels the best European standard. It rather shows that the progress of English education has pushed out the pyall schools that formerly existed, but had to be closed for want of pupils. The lads were tempted away by the superior education to be gained in the Mission schools. The difference is owing to the fact that in the latter ward are five schools of the higher standard, where the instruction, from the lowest to the highest class, is in the English language. It affords a striking proof of the eagerness with which the people now rush to instruction in the English language. English is the key to all official employment, and is indeed essential for success in almost every pursuit but that of commerce. English is among the natives in this age of examinations the one thing necessary, and the school in which it is well taught is sure to be crowded. It appears highly questionable whether this feeling is beneficial either to schools or pupils, and it is very certain that the undeserved neglect of the vernacular languages and literature is an evil of enormous magnitude. The thing itself is owing to one of those accidents which sometimes involve the interests of nations, and by which, in this instance, English became the official language of Madras. In other parts of India, English has been equally undeservedly neglected and, north of the Godavery and Nerbudda, the vernaculars invade even English homes, and children of high officials grow up almost ignorant of their mother tongue. Hence Madras servants are eagerly sought for in Northern India.

The distribution of pyall schools according to the languages taught shows a greater use of Telugu than was expected, seeing that the ordinary spoken language is Tamil. Thus there were 120 Telugu schools to 212 Tamil schools, besides 14 others in which both Telugu and Tamil were taught. This would seem to imply that there are about three Telugus to every five Tamils. The Census gave no means of ascertaining the real proportion, but I imagine that it is not so great as its share of schools would seem to show, for the Telugu settlers here are mainly men of good caste who would know the value of education. They have always been a more enterprising race than the tamil people, and must desire to be well-armed for the business of life. There were 15 Hindoostani schools and 27 other pyall schools including a few where only Sanscrit was taught. There formerly were many Sanscrit schools, but they are being pushed out of existence by English schools. Sanscrit does not pay now.

The table shown below will show in precisely the same form the results of the Census as regards better sort vernacular schools :—

TABLE XII.—*Statistics of Vernacular Schools of the Better Sort.*

Division.	Ward.	Number of Better Sort Vernacular Schools.	Per-centage of Better Sort Vernacular Schools to all Schools.	Scholars in Better Sort Vernacular Schools. Males. Male Scholars.	Per-centage of Male Scholars to Males of Pupil age.	Per-centage of Male Scholers to Total of Male Scholars.	Females. Female Scholars.	Per-centage to Females of Pupil age.	Per-centage to Total Female Scholars.	Total. Total Scholars.	Per-centage of Total Scholars to Total of Pupil age.	Per-centage of Total Better Sort Vernacular Scholars to Total Scholars in all Schools.
1st ...	East ...	13	36·1	312	8·3	33·5	140	5·1	52·2	452	7	37·7
„ ...	West ...	9	19·1	173	5·1	17·4	149	6·2	82·8	322	5·6	27·1
2nd ...	North ...	6	17·1	93	3·1	13·7	65	4·3	87·8	158	4·3	21·7
„ ...	South ...	2	5·7	25	1·3	2·8	4	·3	10·5	29	·9	3·5
„ ...	Centre ...	15	18·7	178	5·6	9·8	360	16·4	57	538	10	22
3rd ...	North ...	2	2·6	90	2·1	4·9	...	...	...	90	1·2	4·3
„ ...	South ...	6	21·4	39	4·3	1·4	641	67·6	59·5	680	36·8	18
4th ...	... ...	7	31·8	96	8·5	22·6	115	15·3	88·5	211	11·2	38·1
5th ...	North ...	4	6·2	39	1	2	81	2·9	13·4	120	1·8	4·8
„ ...	South ...	8	14·8	105	3	8·5	362	14·5	36·7	467	7·8	21
6th ...	North ...	1	8·3	30	3·4	10	...	...	...	30	1·9	6·1
„ ...	South ...	5	25	118	8·9	11·8	8	·8	17·8	126	5·4	12·1
7th ...	North ...	1	4	...	...	...	83	6·2	56·8	83	2·5	8
„ ...	South ...	4	15·3	142	5·7	21·9	91	5·3	82·7	233	5·5	30·7
„ ...	Centre ...	2	6·1	13	·5	·7	89	4·3	87·2	102	2	5·5
8th ...	North ...	5	9·4	107	3·6	10	16	·7	22·5	123	2·4	10·7
„ ...	South ...	2	8·3	30	1·8	5·6	67	5·7	38·3	97	3·4	13·7
	Total ...	92	13·7	1,590	3·8	8	2,271	7·5	44·4	3,861	5·3	15·6

It has already been explained that these schools are merely an improved kind of pyall school, and the main difference lies in the use of printed books rather than books of cadjan. In most cases, also, the manager or teacher has given the school some distinctive name, and thus in a small degree loosened the proprietary bond of the school to its teacher. Some of them are managed by committees who pay the teacher a salary. It has also been mentioned that in almost every case the *locale* of the school has been shifted from the pyall to the inside of a house. These circumstances, while encouraging and showing progress, do not however prove that the schools are different in essence from the pyall school. The only point demanding remark is the strange result that girls are more numerous than boys, 2,271 against 1,590. This is owing to the fact that very many of the girls' schools come under this head, as in them, as a rule, English is not taught, and they are vernacular schools only. It is evident that to this extent the better sort schools do not represent indigenous education. But it must again be noted that there has never been any break in the continuity of female education, although the great development of the system in recent years is due to western effort. Professor Seshagiri Sastri of the Presidency College, who is now writing a book in aid of native female education, has kindly permitted me to see the MSS., and it was very gratifying to note how great a gathering of ancient authorities can be made to prove that, in early Hindoo ages, it was as much a matter of course to teach females as males. The figures in the male columns call for remark in the same way, as they include the many small schools recently established in Madras by the various missionary organizations, and especially by the Church Missionary Society, which has given much attention to this important work. As it is very hard to draw the line between this and the previous group, it has been deemed well in the following table to combine the two classes representing the whole of the purely vernacular schools, pyall, and better sort vernacular schools combined :—

TABLE XIII.—*Statistics of Vernacular Schools.*

Division.	Ward.	No. of vernacular schools.	Per-centage of vernacular schools to all schools.	Scholars in Vernacular Schools. Males. Male scholars.	Males. Per-centage of male scholars to males of pupil age.	Males. Per-centage of male vernacular scholars to total male scholars.	Females. Female scholars.	Females. Per-centage of female scholars to females of pupil age.	Females. Per-centage of female vernacular scholars to total female scholars.	Total. Total scholars.	Total. Per-centage of total vernacular scholars to total of pupil age.	Total. Per-centage of total vernacular scholars to total scholars in all schools.
1st...	East	30	83·3	597	16	64·1	155	5·7	57·8	752	11·6	63·6
,, ...	West	43	91·5	843	24·8	85	180	7·5	100	1,023	17·7	87·2
2nd.	North	28	80	513	17·6	75·7	74	4·9	100	587	15·9	78·1
,, ...	South	27	77·1	507	25·6	56·1	22	1 6	64·2	529	15·7	56·2
,, ...	Centre...	46	57·5	746	23·3	41·1	400	18	63·4	1,146	21·4	46·8
3rd...	North	63	81·8	1,506	35 4	87·6	51	1·7	18·2	1,557	21·6	73·7
,, ...	South	15	53·6	244	27	9	641	67·5	59·5	885	47·9	23·4
4th...	... ...	19	86·3	327	29	77	121	16	93·1	448	28·8	80·9
5th...	North	39	6	752	20·8	39	102	3·6	16·7	854	13	33·8
,, ...	South	30	55·3	540	15·4	24·2	390	25·6	39·7	930	15·5	41·9
6th...	North	8	66·6	159	18	53	7	1	3·6	166	10·7	33·7
,, ...	South	13	65	275	20·7	27·4	8	·8	17·7	283	11·8	27
7th...	North	19	76	441	22 1	49·8	87	6·5	59·6	528	16	51·1
,, ...	South	21	80·8	510	20·4	78·6	98	5 6	89	608	14·2	80·1
,, ...	Centre	23	69·7	739	25·6	42	102	4·9	100	841	17	45·1
8th...	North	39	78·6	695	23·2	64·7	42	1·9	59·1	737	14·3	64·4
,, ...	South	17	70·8	307	18·2	57·7	77	6·5	44	384	13·4	54·3
	Total ...	480	7 1 5	9,701	22·7	49·6	2,557	8 8	50	12,258	16·9	49·4

We now have to turn from vernacular to English education—to a system of instruction conveyed in a foreign language, in which, except in the few English schools where the vernaculars are not taught at all, the mother tongue of the pupils is degraded into a minor branch of study, treated as a foreign language, and everywhere looked down upon and despised as compared with English. The schools under this head divide into the three groups of—1, purely English schools, where the pupils are European or Eurasian; 2, Anglo-vernacular schools, where the bulk of the pupils are natives; and, 3, schools of high standard, where in the majority of cases the pupils are natives, but in two exceptions are entirely European and Eurasian. All of these schools have arisen since the English Government adopted its present policy—looking more to the moral effect of our rule than to the mere pounds, shillings, and pence idea of revenue. The sketch of the history of education in Madras that will follow shows that the Company did have some regard for education from the very first, but its policy was in advance of the period even in Europe, and much more so here. Hence nothing efficient was done till the opening of missionary schools and Lord Stanley's famous educational despatch. The High School, under Mr. Powell's guidance, soon showed what great things were possible and removed many a prejudice. Then arose the great mission schools, and Mr. Anderson's great powers proved that good teachers could offer so great a temptation to would-be learners, that the old bonds of caste and religion could not withstand them, and one at least of the mission schools now holds an equal position with the best Government college.

It has been explained that those English schools which are not of the higher standard are of a low class, and it will not generally be wrong to commence our upward ascent from them. The following table will give the figures of male education as compared with the European and Eurasian population according to the census returns made at the same time :—

TABLE XIV.—*Statistics of purely English Schools.*

MALES.

By Wards.									By Divisions.			
Division.	Ward.	No. of English schools	Per-centage of English schools to total schools.	European and Eurasian males of pupil age.	English scholars, male.	Per-centage of male scholars to males of pupil age.	Per-centage of English male scholars to males of pupil age	Order.	Males.	European and Eurasian males of pupil age.	Per-centage of male scholars to males of pupil age	Order.
1st ...	East ...	3	8 3	105	181	172·4	19·4	2	...	...	..	...
„ ...	West ...	...	...	20	...	...	...	...	181	125	144·8	1
2nd ...	North ...	3	8·6	196	49	25	7·2	7	...	...	...	...
„ ...	South ...	...	...	77	...	...	...	...	...	...	...	...
„ ...	Centre ...	...	...	10	...	...	...	...	49	283	17·4	5
3rd ...	North ...	4	5 2	195	38	19·5	2·1	8	...	...	...	...
„ ...	South ...	4	14 3	279	145	52	5·3	6	183	474	38·6	4
4th ...	„ ...	...	...	20	...	...	...	...	...	20	...	...
5th ...	North ...	9	14	254	258	101·5	13·4	3	...	...	..	...
„ ...	South ...	9	16·7	321	281	87·5	22·8	4	539	575	93 7	2
6th ...	North ...	...	...	80	...	...	...	...	...	...	...	...
„ ...	South ...	...	...	51	...	...	...	...	...	131	...	...
7th ...	North ...	3	12	104	65	62 5	7·3	5	...	...	...	...
„ ...	South ...	1	3·8	13	30	230·7	4·6	1	...	...	...	...
„ ...	Centre ...	...	...	30	...	...	...	...	95	147	64·6	3
8th ...	North ...	...	...	84	...	...	...	...	...	...	...	...
„ ...	South ...	2	8·3	58	4	6·9	10·9	9	4	142	2·8	6
	Total ...	38	5 7	1,897	1,051	55·4	5 3	...	1,051	1,897	55·4	...

When we remember how large a proportion of Eurasian lads attend schools chiefly intended for natives, it will be apparent that the table just given represents a very fair amount of school attendance, and seems to show that, as a rule, there is sufficient accommodation and means of instruction for the East Indian community. The thirty-eight schools have almost all been founded and managed by the clergymen of the various churches, and prove that they have not been unmindful of the intellectual needs of their congregations. Such institutions as the Union schools in John Pereira's, the Cathedral, Christ Church, Emanuel Church, and Vepery poor schools are eminently worthy of consideration, and have exhibited most gratifying results. The Civil Asylums and Fort Orphan School grew out of such schools, and have nobly done their part in controlling Eurasian poverty, seeing that they have for a long series of years chosen the poorest children, and those most exposed to the temptations of crime and shame, and have trained them into useful, honorable, and successful men. There is, I believe, no Protestant place of worship without a school attached to it, and all the larger Catholic churches are similarly provided. The table that follows gives exactly the same details with regard to English girl schools, and exhibits the pleasing result that 1,448 European and Eurasian girls were under instruction, although there were only 1,467 such girls of pupil age. It must be remembered, however, that so close an approximation between actual and possible scholars is hardly possible in fact, and that a certain, though not a large, proportion of the girls reported as scholars must have been above twelve years of age. In a subsequent portion of this report it will be seen what is the actual proportion of Eurasian boys and girls at school as revealed by the caste entry for each scholar. Here we are obliged to group the European and Eurasian together, there they will be seen distinct. The great and successful high-standard schools—Doveton Protestant College and Bishop Corrie's School—were expected to attract all European and Eurasian scholars aiming at academical distinction, and doubtless with continued success they will each year draw a larger proportion. But there is probably no large and well-known school with a First-arts class which does not include one or more Eurasian pupils, who have been induced

to attend because of its high reputation or convenient locality. This practice confuses such tables as those we now consider.

TABLE XV.—*Statistics of purely English Schools.*

FEMALES.

By Wards.									By Divisions.			
Division.	Ward.	No. of English schools	Per-centage of English schools to total schools.	European and Eurasian females of pupil age.	English scholars, female.	Per-centage of female scholars to females of pupil age.	Per-centage of English female scholars to total female scholars.	Order.	Females.	European and Eurasian females of pupil age.	Per-centage of female scholars to female of pupil age.	Order.
1st ...	East ...	3	8·3	77	86	111·7	32 1	7	...	...	...	...
" ...	West ...	...	...	14	...	...	...	...	86	91	94·5	4
2nd ...	North ...	...	...	147	...	...	...	...	...	...	...	...
" ...	South ...	...	...	86	...	...	...	...	...	...	...	...
" ...	Centre ...	...	...	7	...	...	...	...	...	240	...	...
3rd ...	North ...	4	5·2	146	21	14·4	7·5	8	...	...	...	...
" ...	South ...	4	14 3	219	436	207·6	40·5	3	457	365	125·2	3
4th ...	" ...	...	...	14	...	...	...	...	...	14	...	...
5th ...	North ...	9	14	191	216	113·1	35·8	5	...	...	...	...
" ...	South ...	9	16·7	243	358	145·3	35·8	6	569	434	131·1	2
6th ...	North ...	1	8·3	60	180	300	93·3	1	...	...	...	...
" ...	South ...	...	...	39	...	...	...	...	180	99	181·8	1
7th ...	North ...	3	12	81	59	72·8	40·4	4	...	...	...	...
" ...	South ...	...	...	10	...	...	...	...	...	...	...	...
" ...	Centre ...	...	...	24	...	...	...	...	59	115	51·3	6
8th ...	North ...	...	...	64	...	...	...	...	...	...	...	...
" ...	South ...	2	8·3	45	97	215·5	55·4	2	97	109	89	5
	Total ...	35	5·2	1,467	1,448	98·7	28·3	...	1,448	1,467	98·7	...

It will be observed with surprise that the girls under instruction are more numerous than the boys. This anomaly is explained by the fact that there are a considerable number of East Indian lads in the larger schools of mixed nationality while all the girls attend exclusively Christian schools. Looking to the early age at which Eurasian girls are withdrawn, there ought to be a considerable excess of males, and there doubtless is this excess, although it is more than absorbed by such institutions as the Presidency College, Free Church Mission school, and the Normal school. But even this has its counterpoise in that the boys of the Military Male Orphan Asylum had been sent to Ootacamund before the Census was taken, while the girls remained. This accident must have materially affected the proportions of the sexes in English schools, and will continue to do so until the Female Orphan Asylum proceeds to Ootacamund. The Military Female Asylum contains 180 girls, while the Military Male Asylum held fully 300 in its later years. But the North Ward, 6th Division, contains no more than the 180 English school girls thus accounted for, and therefore it appears there is no English school for girls properly belonging to this ward. The greater part of the Military Female Orphan Asylum girls come from up-country and do not form a part of the Madras population for the purposes of this table. Similar remarks apply to the Civil Female Orphan Asylum, the Roman Catholic Female Orphan Asylum, and the Gordon Refuge. In these and similar institutions the pupils are gathered from a very wide area, and should not be credited entirely to Madras. The Big Parcherry has no girls' school actually within its limits, although one of the many good works of the Rev. C. R. Drury was the establishment of a school intended for this place. It was opened in 1860 in Portuguese Church street, just within the 3rd Division but easy of access from all parts of the Big Parcherry. A small school like that cannot meet the wants of so large a district inhabited by the very class who need education most.

The following table will show the Census results with regard to Anglo-vernacular schools:—

TABLE XVI.—*Statistics of Anglo-vernacular Schools.*

Division.	Ward.	No. of Anglo-vernacular schools.	Per-centage of Anglo-vernacular schools to all schools.	Scholars in Anglo-vernacular Schools. Males. Male scholars.	Males. Per-centage of Anglo-vernacular male scholars to males of pupil age.	Males. Per-centage of Anglo-vernacular male scholars to total of male scholars.	Females. Female scholars.	Females. Per-centage of Anglo-vernacular female scholars to females of pupil age.	Females. Per-centage of Anglo-vernacular female scholars to total female scholars.	Total. Total scholars.	Total. Per-centage of total Anglo-vernacular scholars to total persons of pupil age.	Total. Per-centage of total Anglo-vernacular scholars to total scholars in all schools.
1st ...	East ...	3	8·3	153	4·1	16·4	27	1	10	180	3	15
„ ...	West ...	4	8·5	149	4·4	15	...	...	...	149	2·4	13·7
2nd ...	North ...	3	8·6	71	3·2	10·4	...	...	...	71	1·9	9·4
„ ...	South ...	6	17·1	169	8·6	18·7	16	1·1	42·1	185	5·5	19·7
„ ...	Centre ...	33	41·2	910	28·7	50·2	231	10·6	36·6	1,141	21·3	46·6
3rd ...	North ...	10	13	288	6·8	15·2	209	7	74·4	497	6·9	23·5
„ ...	South ...	8	10·7	562	62·3	20·7	..	...	...	562	30·4	14·8
4th ...	„ ...	3	13 3	97	8·6	22·8	9	1·2	6·9	106	5·6	19·1
5th ...	North ...	14	21·9	527	14·2	27·4	286	10·1	47·4	813	12·4	32·2
„ ...	South ...	13	24	197	56	16	244	9·5	24 7	441	7·4	19·9
6th ...	North ...	3	25	140	15·8	47·8	6	·9	3·1	146	9·4	29·7
„ ...	South ...	5	25	232	17·5	23·2	37	3·7	82·2	269	11·6	25·7
7th ...	North ...	3	12	381	29·4	42·9	...	...	...	381	11·5	36·9
„ ...	South ...	4	15·4	109	4·3	16·8	12	·7	10·9	121	2·9	14·4
„ ...	Centre ...	7	21·2	460	15·9	26	...	...	...	460	9·3	24·6
8th ...	North ...	13	24·5	359	11 9	33·3	29	1·3	40·8	388	7·5	33·9
„ ...	South ...	4	167	110	6·6	20·7	1	·1	·6	111	3·9	15·7
	Total ...	131	19·5	4,914	11·2	25	1,107	3·6	21·6	6,021	8·3	24·3

We see here a very encouraging proof of the progress made by education both in quantity and quality. The greater part of the schools in this list are efficiently conducted, else they would not be able to withstand the competition of the high standard schools, while in almost all a fee is charged that nearly, if not altogether, covers the whole expense for each pupil. The proportion of girls is also very satisfactory, and shows how large a proportion of the middle classes are now sending their daughters to school. I say *middle classes*, for it is apparent on inspection of the table that, in the outlying districts where the poor reside, the proportion of female scholars is very small. In nine wards out of the seventeen there are but twenty-eight girls under instruction in Anglo-vernacular schools, and excepting two of the wards, where the population is very largely Mussalman, all the nine are notoriously inhabited by natives of the poorer classes. On the other hand, in the 5th Division there are no less than 530 girls under instruction in schools of this character. The north ward of the 6th Division exhibits less progress in this female education than any other, as, excluding the Military Female Asylum, there are but six girls in the Anglo-vernacular schools and seven in the pyall schools, or thirteen girls in all under instruction. The population is nearly 8,000. The table of per-centages will show the comparative position of each ward.

The two last items, English schools and Anglo-vernacular schools, compose what may be called the middle-standard education agency of this city, as the pyall and better sort vernacular schools formed the lower or vernacular grade. I had proposed to give a table showing the totals of this middle-standard education, but on re-consideration it appears unwise to group together schools of such essentially different character as the English and Anglo-vernacular schools, nor, since the first appeal only to a small class, would any general per-centage give a true idea.

It is, therefore, well to proceed at once to the higher standard schools, of which there are twenty. The following are the names of these schools :—

Government Schools and Colleges.

1 Presidency College.
2. Medical do.
3. Engineering do.
4 Normal School.
5. Madrissa-i-Auzum.

Mission Schools.

6. Free Church High School.
7. Do. do. Mr. Huffton's School.
8. Church of Scotland School.
9. Sullivan's Gardens Seminary.
10 S. P. G Anglo-vernacular, Vepery.
11. Wesleyan School, Royapetta.
12. London Mission, Black Town.
13. St. Mary's Seminary.
14. St. Thomé College.

Under Native Management.

15. Patcheappah's Institution.
16. Proprietary School.
17. Private School, Mint Street.

Christian but not Missionary

18. Doveton Protestant College.
19. Bishop Corrie's School.
20. Private School, Vepery (Good's).

It will be observed that there is no high standard school for girls—a sign of the healthy condition of female education, in that it has not been desired to push a few "show" girls to the front, expending upon them labor and money that would suffice to instruct a hundred girls in the manner best suited to their future lives.

The third group in this table is encouraging. Five years ago there was but one high standard school under native management; now there are three, and more than one of those included in the Anglo-vernacular group will soon be able to take their place in this honorable list. The great majority of the high-standard institutions are so well known that it would be waste of time to enter into details regarding them beyond those shown in the accompanying table.

TABLE XVII.—*Statistics of High-standard Schools.*

Division.	Ward.	No. of high standard schools.	Per-centage of High Standard schools to all schools.	Scholars in High Standard Schools. Males. Male scholars	Males. Per-centage of male scholars to males of pupil age.	Males. Per-centage of male scholars to total of male scholars.	Females. Female scholars.	Females. Per-centage to females of pupil age.	Females. Per-centage to total female scholars.	Total. Total scholars.	Total. Per-centage of total scholars to total of pupil age.	Total. Per-centage of total high standard scholars to total scholars in all schools.
2nd ...	North ...	1	2·9	45	1·5	6·6	...	...	...	45	1·2	6
" ...	South ...	2	5·7	227	11·6	25·1	...	...	...	227	6·8	24·1
" ...	Centre ...	1	1·2	160	5	8·8	...	...	...	160	3	6·5
3rd ...	South ...	6	21·4	1,759	41·3	95·1	...	...	...	1,759	24·3	83·3
5th ...	North ...	2	3·1	384	10·3	20	...	...	...	384	5·9	16
" ...	South ...	2	3·7	211	6	17·1	...	...	...	211	3·5	9·5
6th ...	" ...	2	10	494	37·2	49·3	...	...	...	494	21·3	47·2
7th ...	Centre ...	3	9·1	565	19·5	32	...	...	...	565	11·4	30·3
8th ...	North ...	1	1 9	21	·7	1 9	...	...	...	21	·4	1·8
" ...	South ...	1	4·1	111	6·6	20·1	...	...	...	111	3·8	15·7
	Total ...	21	3·1	3,977	9·4	20·3	...	...	...	3,977	5·5	16·1

These schools are spread pretty evenly over Madras, except that several are grouped in the south ward of the 3rd Division. The latter are, however, within reach of all parts of Black Town and, therefore, serve for several wards. It may, I think, be

accepted that there are a sufficiency of high class schools, and that it will not be necessary for the Municipality to undertake any further expenditure in this direction for years to come.

The following table will show at a glance the actuals under each head that has been discussed :—

TABLE XVIII.—*Statistics of all Schools.*

—		Pyall Schools.				Better sort Vernacular Schools.				English Schools.				Anglo-Vernacular.				Schools of High Standard.				Total of all Schools.			
			Under Instruction.				Under Instruction.				Under Instruction.				Under Instruction.				Under Instruction.				Under Instruction.		
Division.	Ward.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.
1st	East ...	17	285	15	300	13	312	140	452	3	181	86	267	3	153	27	180	...	...	...	...	36	931	268	1,199
"	West ...	34	670	31	701	9	173	149	322	...	...	...	...	4	149	...	149	...	...	...	...	47	992	180	1,172
2nd	North..	22	420	9	429	6	93	65	158	3	49	...	49	3	71	...	71	1	45	...	45	35	678	74	752
"	South..	25	482	18	500	2	25	4	29	...	...	...	...	6	168	16	185	2	227	...	227	35	903	38	941
"	Centre.	81	568	40	608	15	178	360	538	...	...	...	...	33	910	231	1,141	1	160	...	160	80	1,816	631	2,447
3rd	North..	51	1,416	51	1,467	2	90	...	90	4	88	21	59	10	288	209	497	...	...	...	...	77	1,832	281	2,113
"	South..	9	205	...	205	6	39	641	680	4	145	436	581	3	562	...	562	6	1,759	...	1,759	28	2,710	1,077	3,787
4th		12	231	6	237	7	96	115	211	...	...	...	...	3	97	9	106	...	...	...	...	22	424	130	554
5th	North..	35	713	21	734	4	39	81	120	9	258	216	474	14	527	286	813	2	384	...	384	64	1,921	604	2,525
"	South..	22	435	28	463	8	105	362	467	9	281	353	634	13	197	244	441	2	211	...	211	54	1,229	987	2,216
6th	North..	7	129	7	136	1	30	...	30	1	...	180	180	3	140	6	146	...	...	...	...	12	299	193	492
"	South..	8	157	...	157	5	118	8	126	...	...	...	...	5	232	37	269	2	494	...	494	20	1,001	45	1,046
7th	North..	18	441	4	445	1	...	83	83	3	65	59	124	3	381	...	381	...	...	...	...	25	887	146	1,033
"	South..	17	368	7	375	4	142	91	233	1	30	30	30	4	109	12	121	...	...	...	...	26	649	110	759
"	Centre.	21	726	13	739	2	13	89	102	...	...	...	...	7	460	...	460	3	565	...	565	33	1,764	102	1,866
8th	North..	34	588	26	614	5	107	16	123	...	...	...	...	13	359	29	388	1	21	...	21	53	1,075	71	1,146
"	South..	15	277	10	287	2	30	67	97	2	4	97	101	4	110	1	111	1	111	...	111	24	533	175	707
Total ...		388	8,111	286	8,397	92	1,590	2,271	3,861	39	1,051	1,448	2,499	181	4,914	1,107	6,021	21	3,977	...	3,977	671	19,643	5,112	24,755

It would seem from this table that the best of the high-class schools are crowded with pupils, and we know that applicants for instruction have to be turned away; but it must be remembered that this is owing to the fact that all the mission schools of this grade have also immense elementary classes, and that these low classes unduly swell the number of those who appear to be receiving a high class education. It is to be hoped that in time these institutions will follow the course marked out by the Presidency College and Patcheappah's institution, and separate the higher from the lower instruction. The tables just given seem to show that 3,977 pupils are enjoying high-standard

instruction, while in fact probably half the number are in classes whose teachers and the subjects taught are in no way superior to those in the Anglo-vernacular grade.

It must therefore be understood that the tables do not render accurately the comparison between Anglo-vernacular and high-grade schools, and that the number really enjoying a high class education is probably not more than 2,000 instead of nearly 4,000, as shown by the tables. If the separation suggested above were carried out, it would seem that there is ample scope and accommodation for a large increase in the number of pupils of this grade.

We now have to inquire how far the schools are designed to meet the requirements of each sex. Of a total of 671 schools there were—

442 schools exclusively for males.
47 do. do. females.
182 mixed schools, males and females together.

The proportion of mixed schools is very large, but was most carefully taken and accurately recorded. It shows how great an area female education is covering, how great the change in public feeling during the last few years. The great majority of these mixed schools are pyall schools, kept by men who are Pharisees of the Pharisees with regard to *mamool* and native feeling. Yet nearly one pyall school in every three now has its share of girls—not many it is true, only about one girl for every twelve boys, but quite enough to show that the thin end of the wedge is most effectually in. Of the 24,755 pupils—

	15,300 boys	are taught in schools exclusively for males.
	3,784 girls	do. do. females.
	4,343 boys	do. in mixed schools.
	1,328 girls	
Total ...	24,755	

It has already been pointed out that a certain proportion of native girls of the better class have always attended school, and so long ago as 1822 this peculiarity drew the attention of Sir Thomas Munro, who then wrote regarding education in this Presidency :—

" In some districts reading and writing are confined almost entirely to the Brahmins and the mercantile class, in some they extend to other classes, and are pretty general among the potails of villages and principal ryots. To the women of Brahmins and of Hindoos in general they are unknown, because the knowledge of them is prohibited, and regarded as unbecoming of the modesty of the sex, and fit only for public dancers. But among the women of *Rajbundah* and some other tribes of Hindoos, who seem to have no prejudice of this kind, they are generally taught. The prohibition against women learning to read is probably from various causes much less attended to in some districts than in others, and as it is possible that in every district a few females may be found in the reading schools, a column has been entered for them." The last sentence refers to the fact that Sir Thomas Munro was so interested in the condition of education at that time that he caused a careful educational Census to be made of the whole Presidency. As the results are very interesting, though the last item only refers to Madras, I venture to give the whole table.

TABLE XIX.—*Showing the state of Male and Female Education in each District of Madras in the year* 1822.

Districts.	—		Hindoo Scholars			Mussulman Scholars.			Total.		
			Males.	Females	Total.	Males.	Females	Total.	Males.	Females	Total.
Ganjam	Schools	255	2,938	12	2,950	27	...	27	2,965	12	2,977
	Colleges	...	...	...	...	...	...	...	...	...	...
Vizagapatam..	Schools	914	9,315	303	9,618	97	...	97	9,412	303	9,715
	Colleges	...	...	...	...	...	...	...	...	...	...
Rajahmundry.	Schools	291	2,569	37	2,606	52	...	52	2,621	37	2,658
	Colleges	279	1,454	..	1,454	...	...	...	1,454	...	1,454
Masulipatam.	Schools	484	4,775	31	4,806	275	2	277	5,050	33	5,083
	Colleges	49	199	...	199	...	...	...	199	...	199
Guntoor ...	Schools	574	7,365	99	7,464	257	3	260	7,622	102	7,724
	Colleges	..	...	...	...	...	...	...	...	...	...
Nellore ...	Schools	804	6,946	55	7,001	617	3	620	7,563	58	7,621
	Colleges	...	...	..	...	...	...	...	...	...	...
Bellary ...	Schools	533	6,338	60	6,398	243	...	243	6,581	60	6,641
	Colleges	...	...	...	...	...	...	...	...	...	...
Cuddapah ...	Schools	494	5,551	107	5,658	341	1	342	5,892	108	6,000
	Colleges	...	...	...	...	...	...	...	...	...	...
Chingleput ...	Schools	508	6,941	116	7,057	186	...	186	7,127	116	7,243
	Sanscrit	51	...	...	...	...	...	...	..	...	...
Arcot, North Division.	Schools	630	7,140	41	7,181	552	11	563	7,692	52	7,744
	Colleges	69	...	...	..	...	...	...	...	...	...
Arcot, South Division.	Schools	875	10,167	104	10,271	252	...	252	10,419	104	10,523
	Colleges	...	...	...	...	...	...	...	...	...	...
Salem ..	Schools	386	4,160	31	4,191	432	27	459	4,592	58	4,650
	Colleges	...	...	...	..	...	...	...	...	...	...
Tanjore ...	Schools	884	16,495	154	16,649	933	...	933	17,428	154	17,582
	Colleges	109	769	...	769	...	...	...	769	..	769
Trichinopoly .	Schools	790	9,501	84	9,585	690	56	746	10,191	140	10,331
	Colleges	9	131	..	131	...	...	...	131	...	131
Madura ...	Schools	884	12,592	105	12,630	1,147	...	1,147	13,676	105	13,781
	Colleges	...	...	...	...	...	...	...	...	...	...
Tinnevelly ...	Schools	607	8,462	115	8,579	796	2	798	9,258	119	9,377
	Colleges	...	...	...	...	...	...	...	...	...	...
Coimbatore ...	Schools	673	7,812	82	7,894	312	...	312	8,124	82	8,206
	Colleges	173	724	...	724	...	...	...	724	...	724
Canara ...	No return.		...	...	...	...	...	..	...	...	...
Malabar ...	Schools	759	8,767	1068	9,835	3,196	1,122	4,318	11,963	2,190	14,153
	Colleges	1	75	...	75	...	...	...	75	...	75
Seringapatam	Schools	41	527	14	541	86	...	86	613	14	627
	Colleges	...	...	...	...	...	...	...	...	...	...
Madras ...	Schools	305	4,966	127	5,093	143	...	143	5,109	127	5,236
	Charity	17	404	49	453	10	...	10	414	49	463
	Children who receive private tuition at their own houses ..		24,756	517	25,273	1,690	...	1,690	26,446	517	26,963
	Total schools. 12.498										
	Total Scholars ...		171,776	3,313	175,089	12,334	1,227	13,561	184,110	4,540	188,650

The last entry, "children who receive private education at their own houses," was only filled up in Madras, where the census was more complete than elsewhere. It is evident that little or no weight can be given to this entry even in Madras, for the return is manifestly enormously exaggerated, and probably includes all those who *had been* at all instructed, that is, knew to some degree how to read. But even with this allowance there must have been an enormous overstatement. We know, for example, that, in 1871, to about 50,000 houses there were 85,403 persons between the ages of five and fifteen years, or 1·7 persons of pupil age to each house. Of these half were females, so that there were but ·85 males of age to attend school to each house. In 1822 there were but 29,612 houses in Madras. Apply the same proportion of 29,612 × ·85, and we learn that there could not have been more than 25,170 boys in Madras between five and fifteen years, but Sir Thomas Munro's Census asserts that 31,969 males were actually under instruction, or 7,000 more than there were probably in existence! But the figures I have given include all classes of the population, while Sir Thomas Munro explicitly declares in his

minute on the matter:—"The mixed and impure classes seldom learn to read." It is evident, therefore, that this statement of private education cannot be considered as of any value, and we can refer only to the figures for acknowledged schools, and these are doubtless almost correct. In 1822 then, there were in Madras 176 girls under instruction. Of these 49 were in "Charity schools," and were possibly Eurasian or European, leaving 127 as the number of native girls under instruction. If we raise this number to the proportion of the present population we should expect 212 native girls at school. In 1871 there were 3,568 native girls under instruction, and the ratio of 212 to 3,568 exhibits the progress made of recent years. In 1822 all the native girls were at mixed schools. In 1871 one-fourth only are at mixed schools, three-fourths being taught at schools exclusively for females. The following tables give the figures for each ward and division in Madras for mixed schools:—

TABLE XX.—*Statistics of Mixed Schools.*

Division.	Ward.	Schools for both sexes.			
		Number of schools.	Under instruction.		
			Males.	Females.	Total.
1st	East	15	425	162	587
"	West	17	478	45	523
2nd	North	8	216	20	236
"	South	10	196	24	220
"	Centre	21	422	116	538
3rd	North	18	437	150	587
"	South	...	...	...	...
4th	... ...	9	159	23	182
5th	North	19	497	288	785
"	South	15	231	200	431
6th	North	4	107	13	120
"	South	4	380	45	425
7th	North	3	64	4	68
"	South	8	175	110	285
"	Centre	5	122	13	135
8th	North	20	326	71	397
"	South	6	108	44	152
	Total...	182	4,343	1,328	5,671

The next table represents the same details for schools exclusively for one sex.

TABLE XXI.—*Statistics of schools for one sex only.*

Division.	Ward.	Schools exclusively for Males.		Schools exclusively for Females.	
		Number of schools.	Males.	Number of schools.	Females.
1st	East	18	506	3	106
"	West	28	514	2	135
2nd	North	26	462	1	54
"	South	24	707	1	14
"	Centre	54	1,394	5	515
3rd	North	57	1,395	2	131
"	South	20	2,710	8	1,077
4th	... ...	11	265	2	107
5th	North	40	1,424	5	316
"	South	27	998	12	787
6th	North	7	192	1	180
"	South	16	621	...	...
7th	North	20	823	2	142
"	South	18	474	...	...
"	Centre	27	1,642	1	89
8th	North	33	749	...	...
"	South	16	424	2	131
	Total ...	442	15,300	47	3,784

The per-centages drawn from Tables XX. and XXI. are very interesting, as we may assume that the larger the proportion of mixed schools the lower the standard of the education given. The table given below will exhibit these proportions in a compendious form.

TABLE XXII.—*Proportions of Schools and Scholars in mixed and exclusive Schools.*

Division.	Ward.	Per-centage of mixed schools to total schools.	Per-centage of exclusively male schools to total schools.	Per-centage of exclusively female schools to total schools	Per-centage of male scholars in mixed schools to total male scholars.	Per-centage of female scholars in mixed schools to total female scholars.	Per-centage of scholars in exclusively male schools to total male scholars.	Per-centage of scholars in exclusively female schools to total female scholars.
1st ...	East	41·7	50	8·3	45·6	60·4	54·4	39·6
" ...	West	36·2	59·6	4·3	48·2	25	51·8	75
2nd ...	North	22 9	74·3	2·9	31·9	27	68·1	73
" ...	South	28·6	68·6	2·9	21·7	63 2	78·3	36·8
" ...	Centre	26·2	67·5	6·3	23·2	18·4	76·8	81·6
3rd ...	North	23·4	74	2·6	23·9	53·4	76 1	46·6
" ...	South	...	71·4	28·6	...	...	100	100
4th ...	... ...	40·9	50	9	37·5	17·7	62·5	82·3
5th ...	North	29·7	62·5	7·8	25·8	47·7	74·1	52·3
" ...	South	27·8	50	22·2	18·8	20·3	81·2	79·7
6th ...	North	33·3	58·3	8·3	35·8	6 7	64·2	93·3
" ...	South	20	80	...	38	100	62	...
7th ...	North	12	80	8	7·2	2·7	92·8	97·3
" ...	South	30·8	69·2	...	27	100	73	...
" ...	Centre	15·1	81·8	3	6·9	12·7	93	87·3
8th ...	North	37·7	62·3	...	30·3	100	69·7	...
" ...	South	25	66·7	8·3	20·3	25·1	79·7	74·9
	Total ...	27·1	65·9	7	22·1	26	77·9	74

It now remains to consider how the proportion of the sexes under instruction varies in the several races inhabiting Madras.

It is to be regretted that this cannot be given exactly, because on the day of the census the rain kept so many of the pupils away. But the information separately received from the managers of the schools renders us nearly independent of the schedules in this matter, and the following table cannot be far wrong :—

TABLE XXIII.—*Showing comparatively the acceptance of education by the males and females of each race.*

—	Males of pupil age 5 to 15 years.	Males at school.	Per-centage of male pupils to males of pupil age.	Females of pupil age 5 to 12 years.	Females at school.	Per-centage of female pupils to females of pupil age.
Hindus excluding Pariahs ...	27,441	15,054	54·9	19,149	3,027	15·8
Pariahs, &c.	7,603	1,384	18·2	5,748	493	8·6
Mussulmans	5,270	1,328	25·2	3,984	48	1·2
Europeans and Eurasians ...	1,897	1,877	98·9	1,467	1,544	105·2

We gather from this that the European and Eurasian population is fairly provided with the means of education. Thus there are but 1,467 Eurasian and European girls between the ages of five and twelve years in Madras, and yet 1,544 females are under instruction—a result that is highly satisfactory. It shows, however, that the period five to twelve years is too limited. Between the ages of five and fifteen there are 2,000 European and Eurasian girls. If this number be taken, the return is still very good. It is never possible that all persons of pupil age should be in school, for there are always

some sick, others laboring in poverty-stricken homes. Many must be preparing for marriage or are actually married, &c. Thus, in Prussia, the land of compulsory education, although one person out of five is of pupil age, only one person out of 6·78 is at school. We may, therefore, think that almost the whole of the Eurasian girls are actually under instruction. In fact, it may be questioned whether there is in Madras a single Eurasian female, above the age of fifteen, who is not able to read. I never remember to have met one. European and Eurasian males also attend school in numbers that will compare favorably with any other race. There are many European men who cannot read, but they are almost without exception either soldiers or pensioners, persons of mature age. Their children are not growing up like them, for in every regiment and pension station there are excellent schools which every child is expected to attend. It may, therefore, be stated that not only is there sufficient means of education for Europeans and Eurasians of pupil age, but that the means are largely made use of, and the children of both sexes receive as they grow up a fair measure of education. According to the census tables there are 586 Europeans of both sexes between the ages of five and fifteen. Of these 500 were under instruction at the time. The excess, eighty-six persons, is fully accounted for when we consider that a large number of parents do not send their children to school under the age of seven years, that some who would otherwise have been at school were sick or employed, that many of the girls were already married, and many more preparing for that ceremony. There are 3,304 Eurasians between five and fifteen years. Of these 2,140 were at school at the time of the census. This seems to leave a balance of large proportions, but we have seen that Eurasian girls do not attend school, as a rule, after twelve years of age. If we make the necessary deduction, the 3,304 become 2,830 as really of pupil age. Of these 2,140 are at school. The balance of 690 absent is not more than may be accounted for by sickness, employment, temporary inability to pay fees, household duties, &c.

Turning to the Mussulman community we find male education fairly advanced, but female education is almost unknown. The table following will show this at once :—

TABLE XXIV—*State of Mussulman Education*

Sex.	Mussulmans of pupil age.	Mussulmans at school by educational census	Per centage of pupils to persons of pupil age
Males	5,270	1,328	25 2
Females	3,984	48	1 2
Total .	9,254	1,376	14 9

The Hindu community divides itself into the two great classes of caste-Hindus and inferior races. The latter include such as Pariahs, Chucklers, Vettyans, Oddas, &c. They are so distinct that separate information should be given for each, as below. Little need be said in aid of these tables, as the figures speak for themselves :—

TABLE XXV—*State of Education among Caste Hindus*

Sex.	Persons of pupil age.	Persons at school by educational census	Per-centage of pupils to persons of pupil age
Males	27,441	15,054	54·9
Females	19,149	3,027	15·8
Total ...	46,590	18,081	38·8

TABLE XXVI.—*State of Education among Pariahs, &c.*

Sex.	Persons of pupil age.	Persons at schools by educational Census.	Per-centage of pupils to persons of pupil age.
Males	7,603	1,384	18·2
Females	5,748	493	8 6
Total ...	13,351	1,877	14

It is now necessary to turn to the actual castes represented in our schools. The following table will be found very instructive, coming as it does at first hand from the schools themselves. It is most interesting to note how some castes have eagerly turned towards education, while others have entirely neglected it :—

TABLE XXVII.—*Showing the castes of the pupils in all schools and the ratio of pupils to the members of each caste*

Castes	Number of persons of each caste according to the Madras Census.	Number of scholars of each caste according to the separate educational Census.	Ratio of scholars to persons in each caste.	Order of educational merit.	Castes	Number of persons of each caste according to the Madras Census.	Number of scholars of each caste according to the separate educational Census.	Ratio of scholars to persons in each caste.	Order of educational merit.
Agamudiyar... ...	2,601	263	10 1	16	Lingayet	186	28	15	3
American	9	1	11·1	13	Mahratta	3,101	153	4·9	36
Ambattan	3,597	79	2 2	52	Marvadi	91	7	7 7	23
Andisiva	10	1	10	17	Muchi	123	14	11·4	12
Armenian	107	3	2·8	49	Mussulman	52,175	1,444	2·8	50
Bahja	37,176	3,646	9 8	18	Muttiyar	2,196	45	2	53
Besta	459	18	3 9	41	Nattan	101	15	14·9	4
Boji	652	4	·6	60	Oddar	1,293	2	·2	65
Bondili	852	52	6·1	31	Panchavar	384	54	14	5
Brahman	12,352	1,602	13	7	Pandaram and Dasari.	1,962	137	6·9	25
Burmese	16	2	12·5	9	Pariah	58,136	2,026	3·5	45
Bairagi	17	2	11·8	11	Patnavar	1,955	32	1·6	55
Chandore	1,245	47	3 8	43	Patnulkar	971	46	4·7	38
Chetty	18,467	1,294	7	24	Pillai	3,047	316	10 4	14
Christian	4,735	185	3·9	42	Rajput	1,059	133	12·6	8
Chakkili	4,299	16	·4	63	Sakala	2,927	25	·9	58
Dasi and Bhogam ...	1,530	74	4·8	37	Sala	3,343	39	1·2	57
Devangulu	1,883	105	5 6	32	Sattani	1,471	94	6·4	29
East Indian	12,013	2,919	24 3	1	Sembadavan ...	1,276	79	6·2	30
European	3,613	495	13 7	6	Sengunta	864	44	5	34
Gramani	7,018	456	6 5	28	Totti	834	4	·5	62
Gurukula	2,049	194	9·5	20	Uppara	2,857	20	·7	59
Idaiyan	11,362	609	5·4	33	Valluvan	1,229	84	6 8	26
Janapa	2,853	145	5	35	Valluva Pandaram ...	54	2	3·7	44
Jangam	298	10	3 4	46	Vaishnava	75	1	1·3	56
Kallar	130	16	12 3	10	Vaniyan	5,590	524	9·4	21
Kammavar	760	77	10 1	15	Vellala	44,480	4,138	9 3	22
Kamsala	14,968	686	4·6	39	Velama	711	69	9·7	19
Kannadi	362	2	6	61	Vanniyar	39,810	1,174	2 9	48
Katri or Kshattriya...	3,546	240	6 8	27	Virasiva	687	2	·3	64
Komatti	8,239	376	4 6	40	Other Castes ...	1,783	333	18·7	2
Koravan	676	14	2	54					
Kosavan	1,275	35	2·7	51	Total ...	394,040	24,7552	6·3	
Kurumbar	100	3	3	47					

These figures are well worth deep study. We see that the East Indian community holds the highest place in the educational list, and this will have been expected from the remarks in previous pages of this report. There come next the classes included under

the head "other castes," but this is not very trustworthy, as it includes many who styled themselves merely "Hindus." In the Census this entry was kept down, as the enumerators were directed to ask for details; but in the mission schools a great number of lads were entered as Hindus, the mission teachers not caring to "encourage" caste by asking questions concerning it. Next come the Lingayets with 15 per cent. of their number at school. This also might have been expected from the generally high character and enterprising spirit of the Lingayets, who own no special caste. For many reasons the professed Lingayets are an interesting community. Close behind follow the class who call themselves Nattan or headmen. These are a Tamil class of great respectability, descended from men who have held good position as landowners. Some of them are Brahmans. It is strange, however, to find in so good a position the Panchavar or Panisavan, to whom belong the municipal lamplighters and others of similar occupation. Their exceptional rank is probably owing to some mission school being placed in the midst of a settlement of these people, and, therefore, receiving many children. In any case the high position of this caste is probably an accident.

Next follow Europeans, whose case I need not again enter into, and then Brahmans with 13 per cent. of their number at school. This is a very good proportion, and proves what was suspected before, that almost every Brahman boy and many Brahman girls are being educated. The Brahmans by their energy and intelligence must ever hold a high intellectual rank.

The principle of family pride brings forward the next class of Rajputs, who come eighth in the list. It would not do for the Rajput to be looked down upon in these times because of his ignorance, and hence parents send all their boys to school. The Burmese come next, but are too few to demand notice. Not so the Kallar with 12·3 per cent. of their number at school. This race is rising in importance as it has been compelled to lose its rank as the chief plague of its neighbours, and does well at school.

Next to the Kallar come the very different class of Bairagis with 11·8 per cent. of their number at school. The energy of the Kallar formerly found vent in theft, while the Bairagis were the saints of the Hindoo community. Both have succumbed to western influences, and stand side by side in their appreciation of that education which can alone lead to Government employment.

We now proceed to note what castes most need education. The following list is a very sad one:—

1.	Of the	Oddas only	0·2	per cent.	are at school,	or 1 in 500	persons.
2.	Do.	Vira Saivas	0·3	do.	do.	1 do. 330	do.
3.	Do.	Chakkili	0·4	do.	do.	1 do. 250	do.
4.	Do.	Totti	0·5	do.	do.	1 do. 200	do.
5.	Do.	Kannadi	0·6	do.	do.	1 do. 166	do.
6.	Do.	Boyi	0·6	do.	do.	1 do. 166	do.
7.	Do.	Uppara	0·7	do.	do.	1 do. 143	do.
8.	Do.	Sakala	0·9	do.	do.	1 do. 111	do.
9.	Do.	Sala	1·2	do.	do.	1 do. 85	do.
10.	Do.	Vaishnava	1·3	do.	do.	1 do. 77	do.
11.	Do.	Patnavar	1·6	do.	do.	1 do. 62	do.
12.	Do.	Karavan	2·	do.	do.	1 do. 50	do.
13.	Do.	Muttriyar	2·	do.	do.	1 do. 50	do.
14.	Do.	Ambattan	2·2	do.	do.	1 do. 45	do.
15.	Do.	Kosavan	2·7	do.	do.	1 do. 37	do.

Of these classes, those numbered 2, 5, and 10 are accidental, and should be removed from this black list, as the Vira Saivas are Lingayets, and the very low position gained by them are due to the accident that, in the census of the population, many Lingayets

entered themselves as Vira Saivas, that being the respectable name of the sect, although it is not well known to outsiders. In the school Census the name Lingayet was usually given as it was known to every teacher, while few would have recognized the more classic name. It would have exhibited a truer proportion had those who returned themselves as Vira Saivas been included with Lingayets, but it was deemed wiser to reproduce the returns as really given, so as to remove all suspicion of alteration in the records of the Census. The Lingayets occupy a high educational position.

Very similar remarks apply to the items Kannadi and Vaishnava. The former simply means "one who belongs to the Canarese country," and the other "a worshipper of Vishnu." In neither case is any particular caste described, although the "Kannadi" is most probably a "Kapu," and the Vaishnava a "Satani," yet it would be but a guess in each case if these castes were inserted. The small proportion of scholars is due to the fact that the educational and general Censuses were not conducted by the same agency.

Excluding these three items there remains a very sad list. The Oddas are a very numerous class, and are, speaking generally, absolutely without education. Almost the same may be said of the Upparas, a very similar class of men. At Alwarpettah, on the Coonoor road, within a short distance of the Perambore Railway Station, is an immense village of these tribes, containing about 2,500 people occupying more than 500 houses. In all this population there is not a single school, nor probably an individual who can read. The headman is a person of singular ability, who contracts for great masses of earthwork. Many thousands of pounds sterling pass through his hands each year, and his responsibilities are performed in a manner that wins high testimony from the engineers whose designs he carries out. Yet all his calculations are mental; he can neither make nor read the bills he presents each month. He lives in the midst of the clan over which he rules and whose members he provides with work—a great man in the midst of a crowd of "savages" not equal to the inhabitants of the Friendly Isles in mental power or social habit. In this great village of Alwarpettah is neither road, school, lamp-post, nor drain, and the people dwell in huts very far inferior to those inhabited by the ancient Britons in the time of Julius Cæsar. Yet these Oddas have lived under English rule, have dwelt in English cities, have served English masters for a hundred years!

The Chakkili are the well-known Chucklers, to use a corruption that has now become an English word. The lowest members of the social scale, they are debased, drunken, and improvident. Education has no charm for them, and they have never responded to the attempts of the missionaries to gather them in schools. It is interesting to contrast the different results of educational effort among the Panisevan and Chakkili. The former are nearly the highest, the latter all but the lowest in the list, and yet both are poor, the Panisevan most so; both are looked down upon, although the Chakkili are very far below the Panisevan. The caste occupation of the Chakkili is the working of leather, but this renders them so obnoxious to respectable society and so familiar with filth, degradation, and shame, that they will perform the most distasteful of work, and the greater portion of the members of the caste are now scavengers, both public and private. The municipal sweepers are generally Chakkili.

A little higher, with one person in two hundred at school, come the Totti and then the Boyi. The former are scavengers, and are hardly to be distinguished from the Chakkili who follow the same occupation. The Totti do not work in leather. The Boyi are fishermen by caste, but most of those in Madras are the descendants of the old palankeen bearers, and many of them are employed at the banks and mercantile offices. They are remarkable for their honesty, but seem devoid of ambition to rise in life, and hence do not care to send their children to school.

The remaining members of the dark list do not call for special mention. It may be assumed, as a general rule, that the uneducated classes are those who live in parcher-

ries, where poverty and ignorance accompany the thatched hut. These then are the places requiring elementary education. Close follow the localities inhabited by *Sakala* or washermen, *Ambattan* or barbers, *Salian* or weavers, *Besta* or fisherman, *Kosavan* or potters. There is scarcely a parcherry, a coopum, a kosapettah, or a sakalapettah in Madras which is not in grievous need of schools, and each is numerous.

As a rule, the higher a caste or race stands in the social scale, the better is its educational position, and this is mainly the result of the educational tests imposed by Government as a condition of employment in the public service. It is quite true that only a small portion of the scholars ever enter the service of Government, but all are influenced by public feeling. Government service is the most respectable employment a man may obtain. Those who gain its prizes are leaders in native society. Hence an English education has become a sort of *sine qua non* for public honor and private respect among the Hindus of Madras. But no such position can be gained unless its holder can speak and write English with facility and accuracy. This presupposes lengthened and careful instruction and a very considerable measure of western knowledge and habit of thought. It has been a happy thing for Madras that this popular demand for instruction has been so well met as by the many missionary, governmental, and other schools which supply it. It only remains now to extend the benefits of education to what are known as the "lower castes," so that they may compete for the public service and enjoy those other benefits which belong as much to them as to any other class of the population.

School Fees.—According to the returns furnished by the managers of the various schools, no less a sum than Rupees 10,251-1-3 per mensem is paid by the pupils as school fees, or the large sum of Rupees 1,23,012-15-0 per annum. In round numbers we may say that 1¼ lakhs of rupees is thus paid each year by the parents of the pupils in hard cash. It has been shown, in that portion of the report dealing with pyall schools, that the cash payment in such schools is certainly not more than half the total payment including presents. Taking this, however, as an average within the mark, and finding that the cash payment acknowledged by the teachers of pyall schools is Rupees 1,678-5-0 per mensem, we learn that the total outlay of parents of pyall scholars is at least Rupees 3,356-10-0 per mensem, raising the total annual outlay from 1¼ lakhs to rupees 1,43,152-11-0, or nearly 1½ lakhs of rupees. There are 24,755 scholars of both sexes in Madras. The average annual payment per scholar is, therefore, Rupees 5-12-6, or Rupees 0-7-8 per mensem. This is a larger outlay than most persons can have anticipated, and proves that the public interest in education has now become a thing whose pecuniary value may be measured. It is not so long ago that parents were actually bribed to send their children to Anglo-Vernacular schools, and even now that pernicious system is not entirely obsolete in girls' schools. The Government Female Normal school sets a bad example in this respect. The allurement, not less than Rs. 15 per mensem, is nominally a salary anticipating work to be done in the future, but a girl can and does leave the Normal school when she likes, and no attempt is made to compel her friends to refund all or any of the money so advanced. But there is so much of good already effected that we can afford to wait till female education is put on an equally healthy footing with that given to the males, and the fact remains that each scholar pays on the average Rupees 0-7-8 per mensem. If the girls pay little, the boys must pay more, and both come out of the same families. There are 42,211 boys and 30,348 girls of pupil age in Madras, or 72,559 in all. The school fees paid amount, therefore, to almost Rupees 2 *per head* per annum, or 2½ annas per mensem. 2½ annas equals 3¾ pence in English money, or almost exactly one penny a week. In a large proportion of the national and other elementary public schools in England the weekly fee is not more than one penny. But we have seen that the average fee *per scholar* in Madras is Rupees 5-12-6 per annum, or Rupees 0-7-8 per mensem, and this is only a halfpenny short of one

shilling. Omitting the odd days, a shilling a month is threepence a week, and this rate is, I believe, not exceeded in any public elementary school in England. Threepence is the maximum fee in the elementary public schools under the British and Foreign School Society, while in the great majority of national schools the fee is but twopence, and I am not aware of one in which it is more than threepence, in very many it is only one penny. It is certain, therefore, that the average school fee paid in Madras, including all schools, is fully equal to the average school fee in English elementary public schools. It cannot now be said that Madras education is dependent upon foreign pecuniary aid. Many of the high standard schools, it is true, could not as at present constituted continue open without Government aid, but, on the other hand, the whole of the Government aid now given to elementary schools in Madras is not, I believe, equal to Rupees 5,000 per annum, a mere nothing compared with the amount contributed directly by the parents of the pupils. It is believed that there is no genuine pyall school that receives a pice of Government aid.

The table below exhibits the particulars of school fees *per mensem* for each class of school in every ward and division of Madras.

TABLE XXVII.—*Statistics of School fees per mensem.*

Division.	Ward.	By Wards. Fees in Pyall Schools			Fees in Vernacular Schools of the better sort.			Fees in English and Anglo-Vernacular Schools.			Fees in High Standard Schools.			By Divisions. Fees in Pyall Schools.			Fees in Vernacular Schools of the better sort.			Fees in English and Anglo-Vernacular Schools.			Fees in High Standard Schools		
		RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1st...	East ...	43	5	0	6	6	0	149	4	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...
,,	West ...	135	12	0	20	11	5	47	10	0	...	...	...	179	1	0	27	1	5	196	14	0	...	...	...
2nd.	North ...	71	0	0	29	2	2	40	10	0	75	4	0	...	...	...	...	...	...	...	...	...	...	...	...
,,	South ...	100	4	0	4	4	0	105	13	0	276	2	0	...	...	...	...	...	...	...	...	...	...	...	...
,,	Centre ...	141	0	0	118	6	0	451	15	5	186	12	0	315	4	0	151	12	2	598	6	5	538	2	0
3rd..	North ...	388	10	0		115	8	154	4	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
,,	South ...	49	0	0	121	12	0	598	0	0	1,944	2	6	387	10	0	123	11	8	752	4	0	1,944	2	6
4th .	....	42	0	0	14	12	9	20	1	10	...	...	...	42	0	0	14	12	9	20	4	10	...	...	...
5th...	North ...	144	4	0	7	13	0	422	11	0	576	0	0	...	...	...	...	...	...	...	...	...	...	...	...
,,	South ..	146	5	0	24	0	6	200	5	4	597	7	0	290	9	0	81	13	6	623	0	4	1,173	7	0
6th ..	North ...	24	4	0	0	7	0	32	11	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
,,	South ...	25	12	0	1	4	0	29	0	0	250	0	0	50	0	0	1	11	0	61	11	0	250	0	0
7th...	North ...	123	10	0	6	8	0	202	7	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
,,	South ...	56	12	0	48	0	0	54	8	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
,,	Centre ..	93	7	0	13	0	0	231	4	0	1,242	8	0	275	13	0	67	8	0	488	3	8	1,242	8	0
8th...	North .	88	4	0	0	4	0	108	7	0	93	1	0	...	...	...	...	...	...	...	...	...	...	...	...
,,	South ...	49	12	0	15	10	0	29	0	0	19	0	0	138	0	0	15	14	0	137	7	0	112	1	0
	Total ...	1,678	5	0	434	4	6	2,878	3	3	5,260	4	6	1,678	5	0	434	4	6	2,878	3	3	5,260	4	6

We learn from this table that—

					Rs. per mensem.
8,397	scholars in	pyall schools pay	Rs. 1,678-5-0 × 2 =		3,356 10 0
3,861	do.	vernacular schools of the better sort	pay	...	434 4 6
8,520	do.	English and Anglo-Vernacular schools	..	.	2,878 3 3
3,977	do.	high standard	do.		5,260 4 6
24,755	do.	all schools	do.	...	11,929 6 3

The charge per pupil varies very greatly, as we may learn from the abstract now given :—

				RS.	A.	P.
Average monthly fee per pupil in pyall schools				0	6	5
Do	do.	do.	vernacular schools better sort	0	1	10
Do	do	do.	English and Anglo-Vernacular Schools...	0	5	5
Do.	do.	do	high standard schools	1	5	2
Do.	do.	do.	all schools	0	7	8

This table leads us into an unexpected result that, while the fee paid in a pyall school is more than 6 annas a month, the fee in a better-sort school is only 1 anna and

10 pies a month! This is clearly very anomalous, but is easily explained. It has been shown in an earlier part of this report that a large proportion of the better-sort vernacular schools have been founded by missionaries, and in them the fee is either nominal or the teaching is ostensibly gratuitous. It is a question for the commissioners to decide in what proportion municipal aid should be given to such schools, as they must expose indigenous schools, which it is desired to encourage, to a very unequal competition. The same remarks apply, though with less force, to the third group of schools. The lower average fee is due to the same cause—the number of schools where the fee is nominal.

It cannot always be that schools in this country should require European masters. If the extra cost of such agency were deducted from the present outlay, it is probable that the school fees paid would cover the whole expense of education in Madras.

School Management.—We now have to deal with the controlling authority of each school. Under the native *régime* almost all schools were private, that is, managed by and for the benefit of the master solely. The advent of English education at once introduced two other systems—management by Government and by a Committee. More recently there have sprung up a few schools on a purely English model—proprietary schools, where the interests of the school are controlled by a body of share-holders who usually reserve the school for the children of themselves and their friends. The following table will exhibit the proportions attained by each system :—

TABLE XXVIII.—*Management of schools.*

—	Private.	Proprietary.	Under a Committee.	Under Government.	Total.
No. of schools	518	10	135	8	671
No. of boys	11,134	227	7,281	1,001	19,643
No. of girls	751	36	4.313	12	5,112
Total Scholars ...	11,885	263	11,594	1,013	24,755

The differing systems of management are very unequally distributed over Madras. The bulk of the government schools are in the 7th division. The proprietary schools are in the 2nd and 5th divisions. Private schools hardly exist in the 6th division, while the 7th division has few schools under a committee. The table about to be given will show this more fully.

TABLE XXIX.—*Statistics of school management.*

Division.	Ward.	Private Schools.				Proprietary Schools.				Schools under a Committee.				Schools under Government.				Total of all Schools.			
		No of Schools.	Males.	Females.	Total.	No of Schools	Males.	Females	Total.	No of Schools.	Males.	Females.	Total.	No of Schools	Males.	Females	Total.	No. of Schools.	Males	Females.	Total
1st ...	East ...	22	361	27	388	.	...	.	...	14	570	241	811	.	..	.	..	36	931	268	1,199
,, ...	West ...	40	805	35	840	...	..	...	...	7	187	145	332	...	...	...	...	47	992	180	1,172
2nd...	North ...	29	545	13	558	2	25	1	26	4	108	60	168	.	...		..	35	678	74	752
,, ...	South .	31	648	21	669	1	110	..	110	2	28	17	45	1	117	...	117	35	903	38	941
,, ...	Centre. .	70	1,480	106	1,586	2	49	...	49	8	287	525	812	...	...	...	...	80	1,816	631	2,447
3rd...	North ..	72	1,637	141	1,778	.	..	...	...	5	195	140	335	...	...	..	...	77	1,832	281	2,113
,, ...	South ..	10	234	...	234	.	...	...	...	18	2,476	1,077	3,553	...	...	...	...	28	2,710	1,077	3,787
4th...	...	16	308	11	319	1	4	3	7	5	112	116	228	...	...	.	...	22	424	130	554
5th ..	North ...	48	1,042	141	1,183	2	31	26	57	14	848	437	1,285	...	...	...	...	64	1,921	604	2,525
,, ...	South ...	30	624	83	707	1	5	2	7	21	563	890	1,453	2	37	12	49	54	1,229	987	2,216
6th...	North ...	8	148	7	155	...	...	...	...	4	151	186	337	...	...	..	...	12	299	198	492
,, ...	South ...	9	189	...	189	..	...	..	...	10	577	45	622	1	235	...	235	20	1,001	45	1,046
7th...	North ...	19	467	4	471	..	...	...	...	6	420	142	562	...	..	...	...	25	887	146	1,033
,, ...	South ...	25	585	110	695		...	...	...	1	64	...	64	...	...	...	...	26	649	110	759
,, ...	Centre..	28	918	13	931	..	...	...	...	2	281	89	370	3	565	...	565	33	1,764	102	1,866
8th...	North ...	42	771	27	798	1	3	4	7	10	301	40	341	...	...	...	...	53	1,075	71	1,146
,, ...	South ...	19	372	12	384	...	...	...	...	4	113	163	276	1	47	...	47	24	532	175	707
	Total ...	518	11,134	751	11,885	10	227	36	263	135	7,281	4,313	11,594	8	1,001	12	1,013	671	19,643	5,112	24,755

It has usually been thought advisable to confine state or municipal aid to institutions managed by a committee, under the idea that a grant to a private school is merely an increased profit to the master, and, where a broad line was necessary, perhaps this rule was inevitable. The circumstances of Madras are, however, so different from those of western countries that it is an important question whether such a rule should be enforced here. Government has already recognized the need of some modification by offering grants-in-aid to such private teachers of Hindoo schools as would undergo a certain amount of training at a Normal school. It may be found advisable to go further now, especially with a view of securing better teaching of arithmetic in pyall schools, and offer a grant to all masters who will conform to the regulations of the payment-by-results' system. The number of pyall schools is 388, and their teachers are not so numerous as to be beyond the power of municipal effort. The proprietary schools are in reality private schools, but the fact that they are managed by a committee of the shareholders seems to invest them with a semi-public character. They are established for, and confined to, the sons of the well-to-do and high caste members of the community, and can have no claim for help that should be denied to private schools for the children of the poor. These remarks are intended merely to point out that existing private schools are proper subjects for the consideration and help of the municipality and to justify their being classified with other schools in the preceding table.

Before concluding this report it was thought well to sketch, as far as practicable, the history of the movement that has placed Madras in so fair an educational position. It was especially desirable to give due weight to the immense influence for good exercised by the great missionary bodies, especially as a large portion of municipal aid to education must be given to missionary schools. As it was manifestly impossible to value rightly or know correctly the extent and conditions of missionary educational effort in past years without the aid of the representatives of the societies concerned, Mr. Loch was so good as to desire the secretary or representative of each society to favor him with a brief history of their work, exhibiting the statistics of their schools for each fifth year, so that the progress of education might be traced step by step. It is much to be regretted that only the Wesleyan Mission gave anything like a history of its educational work, and even this was in tables rather than in words that might convey to the reader a clear idea of what has been done. Some of the societies give an adequate account of the present state of their schools, while others have taken no notice of the President's request, although they will doubtless apply for municipal aid. Great as are our acknowledged obligations to missionary aid, I believe they fall far short of the real debt that is owing them. It would not have been right for any cause to omit special reference to so great an agency in education, and I have, therefore, made a careful analysis of the returns, with a view to presenting a clear statement of the share now taken by the missionary societies in the instruction of the people of Madras. In the sketch history that follows are exhibited the main facts in the foundation and history of the greater societies. The accounts are, unfortunately, not proportioned to the work done by each mission, but rather to the amount of information which was furnished to the municipal officers, and such other knowledge as could be gleaned from books within my reach. The answers to Mr. Loch's letter are printed in the appendix. Mission schools are to be found in all but the lowest group, and in almost every part of Madras. Some of them only differ from pyal schools, in that they are not conducted for the benefit of the master. At least one other is the equal of the highest college it has been in the power of Government to establish. The great majority of the schools entered as governed by a "committee" are mission schools, but the following table will give as exactly as can be, after considerable pains and inquiry, the actual state of mission education and the proportion it bears to education generally.

TABLE XXX.—*Statement showing the Mission Schools within the Municipal limits of Madras and their standard of instruction.*

Division.	Ward.	Pyall Schools.				Better sort Vernacular Schools.				English Schools				Anglo-Vernacular Schools				High Standard Schools.				Total.				Ratio of Mission Pyall Schools to all Pyall Schools.	Ratio of Mission better sort Vernacular Schools to all better sort Vernacular Schools.	Ratio of Mission English Schools to all English Schools.	Ratio of Mission Anglo-Vernacular Schools to all Anglo-Vernacular Schools.	Ratio of Mission High-Standard Schools to all High Standard Schools.	Ratio of Mission Schools to all Schools.
		No. of Schools.	Boys.	Girls.	Total	No. of Schools.	Boys.	Girls.	Total	No. of Schools.	Boys	Girls.	Total	No. of Schools.	Boys	Girls.	Total	No. of Schools.	Boys.	Girls.	Total.	No. of Schools.	Boys.	Girls.	Total						
1st	East ...	..	...	...	...	7	204	112	316	2	150	43	193	...	...	..	...	..	..	...	...	9	354	155	509	...	53·8	66·6	..	...	35
,,	West...	...	...	..	...	6	123	145	268	...	...	...	...	1	64	..	64	...	..	...	...	7	187	145	332	..	66·6	...	25	...	14·9
2nd	North..	...	...	...	...	2	31	61	92	2	49	...	49	..	...	.	...	.	...	..	..	4	80	61	141	...	33·3	66·6	...	...	31·4
,,	South..	...	...	...	...	1	20	..	20	..	..	...	..	1	.	66	66	..	...	..	...	2	20	66	86	...	50	...	16·6	...	5·7
,,	Centre	...	...	...	...	2	24	94	118	...	..	...	..	1	..	106	106	1	160	...	160	4	184	200	384	...	13·3	...	3·03	100	5
3rd	North .	...	...	.	...	2	90	...	90	1	96	96	192	3	...	44	44	..	...	...	...	6	186	140	326	...	100	25	30	...	7·6
,,	South.	...	...	...	...	3	39	458	497	1	...	247	247	1	108	96	204	4	1,359	...	1,359	9	1,506	801	2,307	...	50	25	33·3	66·6	32·1
4th		...	...	...	...	3	45	107	152	...	...	...	..	1	42	9	51	..	..	...	..	4	87	116	203	...	42·9	...	33·3	...	18·1
5th	North..	...	...	.	...	2	31	54	85	2	23	27	50	4	241	231	472	1	351	...	351	9	646	312	958	...	50	22·2	28·6	50	14·06
,,	South	...	...	...	...	6	60	238	298	...	..	..	...	6	83	241	324	...	...	...	..	12	143	479	622	...	75	...	46·2	...	17·2
6th	North..	..	...	..	...	1	30	..	30	...	..	.	...	3	...	186	186	...	...	...	...	4	30	186	216	...	100	...	100	...	33·3
,,	South..	...	...	...	...	5	118	8	126	...	...	..	..	2	121	37	158	1	259	...	259	8	498	45	543	...	100	...	40	50	40
7th	North .	...	...	..	...	1	..	83	83	1	26	...	26	2	127	...	127	...	...	...	...	4	153	83	236	..	100	33·3	66·6	...	16
,,	South..	...	...	...	...	1	64	...	64	...	...	...	...	...	...	...	.	...	...	...	...	1	64	...	64	...	25	...	...	...	3·8
,,	Centre	...	...	...	...	1	...	89	89	...	...	...	...	...	..	...		..	...	...	...	1	...	89	89	...	50	...	...	...	3·03
8th	North	...	...	...	...	1	26	4	30	...	...	...	...	3	148	24	172	1	21	...	21	5	195	28	223	...	29	...	23	100	9·5
,,	South..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	111	...	111	1	111	...	111	...	...	...	...	100	4·2
	Total...	...	...	...	...	44	905	1,453	2,358	9	344	413	757	28	934	1,040	1,974	9	2,261	...	2,261	90	4,444	2,906	7,350	...	47·3	22	22·4	42·9	19·2

We learn from this table that no less than 7,350 scholars owe their education to the various missionary agencies; this is considerably more than one-fourth of the whole number of scholars. Nearly one-half of the better-sort vernacular schools are maintained by the missionaries without further aid than the grants received under the rules of the education department. Schools of this sort are doubly valuable, as they not only directly instruct so many scholars, but they also show to the people examples of better things than their own pyall schools. Female education has been especially favored in this way, as all the early schools were conducted by mission agents, and it, therefore, happened that the girls were saved from the defects of the ordinary pyall school, and started with an intelligent, useful, and well managed system of instruction and discipline. Of the English schools nearly one-fourth are missionary. More than this proportion would appear were the table to include parochial schools, like those connected with the Cathedral and Vepery Church. These, though not missionary agencies, owe their existence to the missionary feeling, and would probably never have existed had not the great societies led the way. One-fifth of the Anglo-Vernacular schools owe their foundation and maintenance to the religious societies. Nearly one-half of the high standard schools own the same founders. The Free Church Mission school, the Vepery Anglo-Vernacular school, the Wesleyan school at Royapettah, the Catholic College at Saint Thomé, the London Mission school in Armenian Street, and Saint Mary's seminary, are splendid examples of what can be done by single-minded labor and persistent energy against a thousand obstacles.

Before finally leaving this portion of the report, reference must be made to a class of educational agency not included in the tables previously given—a class as surely dying as the mission schools are certainly rising—the vedic patasalas or colleges, which formerly formed a part of every *matam* or religious centre. Every great philosopher, every deep thinker, every erudite scholar of preceding ages passed through a long course of instruction in these colleges, whose mode of thought and instruction remind one of the institutions whence in the middle ages "the schoolmen" gained their strange stores of learning. Every great guru in India was at the head of a Sorbonne; or, like Abelard, taught throngs of pupils who followed him wherever he went. Sankara Charyar, Ramanuja Charyar, Madhva Charyar were the greatest of these teachers and disputants, and, like their European fellows, were as ready with fire and sword as with pen and palm leaf. In 1750 Southern India was dotted with these colleges, and Madras had a fair share. Western thought, the English language, and the lack of Sircar aid have brought them all to decay, and but few survive at the present time.

In the Trivatore High Road, not far from the famous shrine which vies in holiness with any in this presidency, is one of these Sanscrit vedic schools. Founded about 75 years ago out of the estate of a wealthy merchant named Cothunderama Chettiar, this school formerly supported some 16 or 20 students. Now there are but six, all Brahmans, who are fed, clothed, and taught at the cost of the funds of the institution. An old pundit teaches them the Yajur or Black Veda. For 20 years the students commit to memory mantra after mantra, sloka upon sloka, comment after comment, until they are able to superintend every ceremony and perform every rite of that ancient book.

The most flourishing of these schools is one connected with the Parthasardy Pagoda, between Triplicane and the Ice House. It was founded only a few years back by Singara Charyar, cashkeeper of the Madras Bank. The institution is divided into three branches. In the first Brahman lads are instructed in the Veda, usually the Yajur Veda. The second is devoted to what is known as the Dravida Vedam. Adults as well as lads study in the third school, in which are taught the Sanscrit sciences, as grammar, logic, &c. There are about 60 students in the three divisions of the school. The lads of the first school are fed as well as taught without charge. In the other

branches only gratuitous instruction is provided. The institution is maintained by an endowment, most of which was given by its founder; but rich Hindoo gentlemen occasionally give large presents, and the invested capital is not less than Rupees 24,000.

The third and last of which I am aware is in Ardiappen Naick Street in Black Town. It also is of recent origin, having been founded in 1870 by the widow of the late G. Abboy Chetty. Six students are maintained on this foundation, being fed, clothed, and taught without cost to themselves. Their books of study are the Yajur Veda and the Raghuvansa.

It will be noticed that two of these are young institutions. They will probably pass away or their funds be devoted to other purposes, as has happened to so many schools before them. Their day seems past, although it is to be hoped that the revival of Sanscrit learning in Europe may but precede a similar revival here. Even Sanscrit is at the feet of modern methods of instruction. Panini must give way to Goldstücker and Max Müller, and the most learned pundits must now reach Madras from Berlin, Leipsic, or Bonn.

SKETCH OF THE HISTORY OF EDUCATION IN MADRAS.

The earliest reference to the subject of education in Madras that I can discover is in a list of employés furnished to the Directors by the President and Council of Madras, as they stood on the 31st December 1678. In this list appears the name of "Ralph Ord, Schoolmaster," and he drew the then high salary of £50 per annum, equal to that of the junior member of council. This Ralph Ord had landed in Madras in July 1678, only 38 years after the founding of the settlement, and it must be presumed that he was provided with professional work. As, there were only 12 married Englishmen in the settlement and only 54 English adults, including women, and we have no reason to suppose he taught natives, it is hard to see where his pupils could have come from, especially as the early records in Fort Saint George appear to contain no remarks concerning any school. The next reference to the subject is in a general letter of the Court of Directors to the Governor of Madras, dated 28th September 1687. This letter contains the draft of a proposed municipality for Madras, based on the model of those introduced by the Dutch into their eastern settlements, although the verbal form of the charter thus sketched is drawn from one of those constituting an English corporation. The suggestions concerning education are as follows:—"The Court of Aldermen may, by virtue of the powers granted by our intended charter, assess and levy a rate upon the inhabitants for the building of one or more free school or schools for teaching the English tongue to Gentoos or Moors or other Indian children, and for salaries to the schoolmasters, and by degrees for many other good works; their constitution being so framed that our President and Council shall always influence their debates and resolutions." This document is especially interesting at this time, when the municipality is undertaking to aid elementary education in the city. If time only be thought of, the support of education may be well called a *primary* duty of the Madras municipality, for upon the basis of this despatch a corporation was actually established.

In March 1691 Governor Yale reminded the corporation that they had as yet done nothing in the way of providing schools, and demanded that the funds received for this and other unfulfilled purposes should be restored to Government, seeing that if the public "are not benefited, there is no reason why they should be losers by the corporation." In January 1792 the Court of Directors also called attention to the manner in which education had been neglected. Still nothing seems to have been done here, although the matter was not forgotten at home. When the old and new Companies amalgamated, to form the "United Company of Merchants trading to the East Indies," a clause was inserted in the new charter, binding the Company to provide schoolmasters in all their garrisons and superior factories, and in February 1712 the Directors wrote that they were determined to act up to this provision. A year previously, in 1711, the Society for Promoting Christian Knowledge had offered to the Directors to provide and maintain at Madras one or more charity schools through the agency of the Danish missionaries at Tranquebar, of whom the chief was the famous Ziegenbalg. In 1713 the Madras Government replied that they would do all in their power to aid these schools, and would not spare their own purses.

Before this proposal could be carried out, the English inhabitants of Madras had bestirred themselves, and at a public meeting held on the 28th October 1715, it was resolved to establish a charity school for Protestant (European or Eurasian) children, giving them diet and education gratis. "While they are entertained in the school the boys shall be taught to read, write, cast accounts, or what they may be further capable of, and the girls shall be instructed in reading and the necessary parts of house-wifery."

It is believed that this was the foundation of the school so long favorably known as the Fort School, although the female branch has long been closed. Saint Mary's Charity School, as it was officially styled, has now ceased to have a separate existence, being amalgamated with the Civil Asylums. It still, however, enjoys an entity of its own, and is the oldest school in Madras.

The Danish missionaries only arrived here in the early part of the year 1717, when, says the proceedings book of the Madras Government, Monday 27th May, "The President lays before the Board a paper of proposals delivered him by Mr. Grundler, one of the Danish missionaries lately arrived from Tranquebar, for erecting two charity schools in this city. It is agreed that liberty be given for erecting two charity schools—one for Portuguese in the English Town, and another for Malabars in the Black Town. The proposals are as follows :—

"1. Whereas the slaves belonging to the English inhabitants of this place have a great many children, who have no manner of care taken of them, but are kept entirely ignorant of the Christian religion, it is humbly proposed that a charity school be erected, wherein such poor children shall be taught to read and write the Portuguese language (which is the only one they understand), and be fully instructed and trained upon practical knowledge of religion and the true doctrines of the Gospel.

"2. There being some reason to hope that the knowledge of Christianity may also be propagated among the natives of this country, it is likewise proposed that a Malabar charity school be erected in some convenient place in the Black Town, for instructing poor children in the principles of religion, and to teach them to read, write, and cast accounts, after the way and manner used among the Malabars.

"3. That these two schools be allowed the protection and patronage of the Honorable Governor and Council, without whose consent and approbation nothing of moment relating to the said schools shall be transacted.

"4. That the immediate care and direction of the said two schools shall be committed to two or more trustees, to be appointed by the Honorable Governor for the time being."

Here we have the first missionary enterprise in Madras, either in the way of preaching or teaching, and it is worthy of note that in Madras, where education has become perhaps the most important missionary duty, its work should have begun with a school. It is also seen that the very first public effort to educate the "Malabars" or Tamil people was at the hands of missionaries. Doubtless pyall schools had been established long before this, but they had received no state or municipal recognition.

When these schools were established, the factors and others here were very sore at the teachers being Danes or Germans, and repeated protests were made. The S. P. C. K. authorities always replied that no Englishman could be persuaded to go out. It was not till 1746 that English was employed as the language of the mission, and its introduction then by Geister was the cause of much dissatisfaction among the other missionaries, but it was already so evident that the English were to be permanent masters of Madras that, before long, the German language was forgotten, and the missionaries themselves became Anglicized, founding such well known families as those of the Kohlhoffs, Breithaupts, Pæzolds, Pohles, and others.

To return to the history: the activity of Ziegenbalg and his colleagues stirred up the English authorities, and in 1717 the Company established a school for native children at Cuddalore, and this is the beginning, as far as can now be traced, of the great system of Anglo-Vernacular education under the patronage of Government in this presidency. Mr. Ord doubtless confined his labors to English children. The second schoolmaster whose name survives was a man named Radewitz, who was for many years the teacher of the Portuguese school established by Ziegenbalg in the Fort. He

died in 1732. The Malabar or native school opened by Ziegenbalg, or under his directions, soon ceased to exist, for there seems to have been no public appreciation of the value of education, while the natives held aloof from the school because of its Christian character. When the Missionary Schultze settled in Madras in 1726, he re-opened this school, and, under his energetic direction, it soon filled with scholars, and was the origin of the present Vepery Anglo-Vernacular school, which has enjoyed, I believe, an almost continuous existence ever since Schultze's school was first located in Black Town.

The schools thus founded were maintained for many years entirely from funds provided by the "Society for Promoting Christian Knowledge," and as for a long period this society was the main mover and supporter of all that concerned popular education in Madras, it will be well to give a somewhat detailed account of its educational operations as far as they can be learned. I am indebted to the kind aid of the Rev. C. Egbert Kennett for several rare books and MSS. which have afforded great help in the investigation.

Educational work in Madras of the Society for Promoting Christian Knowledge.

Established in 1699 during the reign of William III. for the purpose of spreading Christian knowledge, it very soon found itself engaged in semi-missionary operations. To allow purely mission work to be carried on without interfering with the true work of the S. P. C. K. its founders established in 1701 a new society, that for the "Propagation of the Gospel in Foreign Parts," and from that day to this the two societies have worked hand-in-hand, the S. P. G. providing missionaries, the S. P. C. K. helping them with schools and furnishing books.

One of the first objects of the society's especial regard and concern has ever been to promote the education of children by liberally communicating its resources for the benefit of charity schools; and so successful were its labors, that within ten years from its formation, nearly five thousand poor children in and about the cities of London and Westminster were educated under its supervision, and many of them clothed, fed, and apprenticed. This example in the metropolis was rapidly followed in all parts of Great Britain, so that in 1741 it appears from the summary view then printed that nearly two thousand charity schools had been established in Great Britain and Ireland, in which about 45,000 children were receiving a sound elementary education.

In or about 1711 the S. P. C. K. heard of the wants of the Tranquebar mission and sent money, a printing press, paper, and other stores. In 1714 Ziegenbalg returned to Europe for the purpose of promoting the cause he had engaged in. He was presented to the King of Denmark at Stralsund; and on visiting England was admitted to the presence of George I., by whom he was warmly encouraged. The bishops and the public received him with much cordiality; and the S. P. C. K. in particular treated him with kindness and distinction, and aided him with presents of money, books, paper, and similar stores. After an absence of nearly two years, Ziegenbalg relanded at Madras in August 1716. Here too the kindness of the Christian Knowledge Society (C. K. S.) continued to follow him, and one of its most zealous members, the Rev. William Stevenson, the garrison chaplain, warmly welcomed him. Under the auspices of Mr. Stevenson, schools were soon established at Madras and at Cuddalore, the latter of which places Ziegenbalg contrived occasionally to visit; it was here too that eventually he died in February 1719 at the early age of 36. Mr. Stevenson went home. His schools fell off, and were finally closed.

Under these circumstances, in 1726, Schultze resolved to remove to Madras: the C.K. Society approved of the undertaking and gave the necessary aid to promote it; the garrison chaplain entered warmly into his views; the Governor and Council were

enlisted in his favor; and under these favorable auspices Schultze was established in Black Town in a house purchased in 1728 expressly for the use of this new mission.

In 1734 Mr. Schultze informed the society that in a recent visit of Mr. Sartorius to Fort Saint David the Governor had expressed his willingness to co-operate in the establishment of a mission in that neighbourhood. The society immediately authorized Mr. Schultze to take the necessary steps for the execution of this plan; and to prove their readiness to promote the full efficiency of their new missions, sent at the same time a munificent contribution towards the erection of a church and two schools at Madras. The amount of money sent out by this society in the years 1736 and 1837 was £3,200, which liberality enabled the missionaries to establish themselves effectually at Cuddalore, to which place Sartorius and Giester now removed.

In 1746 the French under La Bourdonnais bombarded Madras; and having compelled Fort Saint George to capitulate, they levelled a great part of Black Town for the purpose of improving the defences. Up to that time Black Town extended right across the esplanade to the Fort wall. In fact the burial ground, now remembered only by the monument to the daughter of Governor Yale still standing on the monument esplanade, was then in the heart of Black Town, and the best houses were those nearest the fort. Among them was the German Mission-house, which was thus destroyed. The church was converted into a magazine. Fabricius removed to Pulicat, then a Dutch settlement, where he and his converts were kindly received.

While Dupleix was in possession of Madras and he fondly believed the English could never return, the French gave permission to a wealthy Armenian Roman Catholic merchant to build a fine church and mission buildings at Vepery on land which was granted by Dupleix. It was on the site of the present Vepery church, and, in fact, was the very building which served as the Vepery church until the present handsome building was erected. When the English regained Madras, this Armenian merchant and the catholics generally were discovered intriguing with the French at Pondicherry. The Vepery premises were, therefore, confiscated by Government. In 1752 the local Government presented them to the mission.

In November 1760 Count Lally besieged Madras; and Mr. Fabricius at Vepery was a second time exposed to the dangers and difficulties incident to such a state of things. Before he could obtain protection from the French officers, the native cavalry which accompanied the force had plundered him and his colleague Breithaupt of nearly all they possessed. The risk incurred by remaining amidst such scenes of violence induced the missionaries to remove, as on the former occasion, to Pulicat, where, though accompanied by a crowd of destitute and helpless followers, they were again most hospitably received by the Dutch. In February 1761, Madras having been relieved and the siege raised, the missionaries returned to Vepery.

The year 1761 was also made remarkable by the establishment of the first printing press in Madras. It was found at Pondicherry when that place was captured. The Government did not want it, and presented it to the mission, who thereupon set up the printing press at Vepery, which still remains the most perfect in this Presidency. Once more, therefore, is Madras indebted to the missionaries for its first press.

In the year 1784 the C. K. S. having heard of the valuable institution in Bengal for the education in Christian principles of the children of English fathers by native mothers, who were but too often neglected and allowed to be brought up in the utmost ignorance of God and of themselves, voted a sum of £50 annually for the maintenance of a schoolmaster at Madras, who should be required to give instruction to the class of children alluded to.

In 1786 Government made another step by aiding the foundation of the Military Female Orphan Asylum. The buildings were presented to the Asylum committee by

the Nabob of the Carnatic who purchased them for the purpose at a cost of Rupees 80,000. The house had belonged to an officer named Conway, and in Native parlance has retained his name to the present day, as among the common people the Asylum has no other name than "Conway's Garden." The Missionary Gerickè was the first superintendent. The institution was a great success, and led two years afterwards to the foundation of the Military Male Orphan Asylum. The opening of the latter was an era in the history of elementary education throughout the world. Its first superintendent was the famous Dr. Bell, whose interest in education was so great that he served without a salary, so that funds might be provided for the improvement of the school. Want of means to provide, after the then methods, for the great number of applicants for admission, combined with the fact that there were no competent teachers that could be engaged to assist him, led Dr. Bell to invent what has since been known as the monitorial system of education. Known at first as Dr. Bell's or the Madras system, it at once revealed how education could be both efficient and inexpensive, and thus became the basis of all modern progress in elementary education. What are known as the Lancasterian, Pestalozzian, Glasgow, monitorial, and pupil-teacher systems have all grown out of this, and every public elementary school in England is now conducted on one or other modification of the Madras system.

About the same time Mr. Sullivan, then Resident at Tanjore, invited Swartz to accompany him in a visit to the Maraver country, as he was afraid of trusting to a native interpreter. At Ramnad, Mr. Sullivan acquainted Swartz with a plan he had imagined for instructing the natives, and establishing schools in every province. This plan was that a seminary should be established at Tanjore, under the missionary's own eye, for the education of schoolmasters, who should afterwards be located in the several villages of the country at the expense of the petty princes. The Rajah of Ramnad was at once spoken with on the subject, and thought "it would be an excellent plan," wishing "there were such schools in every village." His minister also approved it, and the Rajah gave a written promise to settle a monthly sum, afterwards fixed at 24 pagodas to be paid to the school. At Shivagunga also the head man approved the plan, and promised to give a village (he gave two) for the support of a schoolmaster. The Governor of Madras and the Nabob of Arcot were next written to, and both highly commended the plan. The Rajah of Tanjore promised 40 pagodas per month for the support of the school to be established, in or near the fort, while Mr. Sullivan appointed a salary of £60 a year to the schoolmasters.

These provincial schools soon answered admirably. In those at Tanjore and Combaconum there were already 40 scholars; while in the Tamil school at Tanjore there were 99 boys, of whom 35 were charity boys maintained and clothed by the mission. Two English schoolmasters were employed for the provincial schools, and four masters engaged for the Tamil school.

By the will of Mr. Gerickè, who died in 1803, we learn that an English orphan asylum for children not eligible for the Military asylums had existed in connexion with the Vepery Mission for many years previously. Perhaps it had been started on the receipt of the grant of £50 per annum made in 1784. If so the school properly belongs to this period. This orphanage was probably the origin of the present Civil Orphan Asylums. It was probably amalgamated with another orphanage, which in 1816 or earlier had been established in Black Town by the Rev. Mr. Davis, but which was only intended for females. Mr. Gerickè was specially anxious in a work like this, because the Military Female Asylum had been established mainly by his influence with Lady Campbell, and he had been its superintendent from the foundation of the asylum in 1786 till his death in 1803. While in charge of the Military asylum he must have come

across many cases of deepest distress where orphans had been refused admission, because their fathers had not been soldiers.

The English school was under the charge of Messrs. Pillow and Coultrup, the society's schoolmasters. The register shows that of the 18 children who quitted the school between 1808 and 1818 there were—

Bound Apprentices...	2
Employed as writers	5
Employed at indigo works ...	1
Employed as a printer	1
Without employ	1
Residence unknown...	1

Of the girls—

Were married	5
Unmarried	2
	18

For the board of these children the monthly sum of one pagoda each was paid from the mission funds to one of the schoolmasters.

The number of children in the English school at the close of the year 1819 was—

Boys	41
Girls	17
Total ...	58

Of these 16 were boarded and clothed from the mission funds, the others were day scholars. In the "Tamil School" the number of children at the close of the year 1819 was—

Boys	63
Girls	29
Total ...	92

being an increase of 39 children in six months: most of the children in this school were stated to be of Tamil parents, but some were the offspring of Telugus and Malays, and one was the child of a Cochin Jew.

The school continued to flourish, and in 1793 the Rajah of Tanjore sent his son and successor Serfogee to be educated there under the Missionary Gerickè. Serfogee remained in the school from 1793 to 1797, and ever afterwards gratefully remembered the kindness he had received.

Meanwhile the printing press had not flourished. The missionaries had thought more of preaching than of printing, and in 1810 the press had to be closed because there were no means of paying the workmen, although there were ample stores of paper, type, &c. A business man was wanted, and none was available. This was the more to be regretted from the point of view of this report, because from the first the profits had been destined for the support of schools. When, in 1819, the press was properly organized and managed, it became very profitable. The report for 1839 says:—"The money proceeds of the work executed after the payment of a large establishment of East Indian and Native Protestant Christians are applied, in different parts of Southern India, to the education of native children, Christian and heathen, amounting in number at the present time to no less than 4,944."

This improvement was owing to the establishment in 1815 of the District Committee of the S. P. C. K. which relieved the missionaries of the care of secular matters and infused new vigor into the whole work. Madras education is deeply indebted to the zealous work of this little known but very useful body. By 1819 a large new

school-room was opened at Vepery. The numbers in the English School had already increased to 41 boys and 17 girls, while in the Tamil School they now amounted to 63 boys and 29 girls. In July 1820 Messrs. Rottler and Haubroe reported an increase in the English School of 43, and in the Tamil of 18, making the total of the two schools 201: in 1818 they had contained but 49. The whole increase, therefore, under the committee's management already amounted to 152. On the 10th February in the same year the press, which had lain so long dormant, was again opened; and by the month of November there had been printed 12 works amounting to 3,965 copies.

At Tinnevelly Mr. Hough reported that he had, under their auspices, established nine schools, in which were educated 283 children, the total annual expense of which amounted only to 357 rupees; thus proving how much good may be done on but scanty means in many of the rural districts in Southern India.

In the year 1823 the first stone of the new church was laid at Vepery: the expense of the erection being borne partly by the C. K. S. and partly by the Company. This edifice was completed and opened for Divine Service on the 18th June 1826.

It had for some time been felt that the Christian Knowledge Society, from the nature of its constitution and its peculiar objects and principles, labored under several disadvantages in its attempts to conduct so extensive a missionary establishment; and in the year 1825 the society's missions were by mutual agreement transferred to the Society for the Propagation of the Gospel in Foreign Parts, a district committee of which was established in Madras in the year 1826. The terms on which this transfer was made appear to have been understood as follows:—That the C. K. S. should continue to maintain those missionaries, who, from their having been for some years in their service, could not with propriety be unceremoniously transferred to another society; that it should retain its right to the property purchased and acquired in the several missions during its administrations of their affairs; and that by means of its press at Vepery and its grants of books, stationery, &c., it should maintain or supply schools for the education of the natives; and thus by furnishing them with European knowledge, it should facilitate the operations of the sister society, which henceforth undertook the whole management and direction of the missions. From this time, therefore, the history of the *missions* belongs to the Society for the Propagation of the Gospel.

The Press was still managed by the S. P. C. K. and became each year more successful. The paper, presses, English type, ink, binding materials, &c., were supplied from England at great expense by the C.K. S., while the types for the several eastern languages were cut and founded in the establishment itself. The benefits derivable to the natives from this institution were great and various. Elementary School works in a variety of languages were supplied most liberally to the several missions: the money proceeds of the establishment, after the payment of the workmen, went to form a fund called the Native Education Fund, dedicated as its name imports solely to the maintenance of native schools in various parts of the Madras presidency.

Under the direction of the committee, the Vepery Grammar School was repeatedly enlarged, and became, till the establishment of the Free Church Mission, the chief educational agency in Madras. There were also two "charity schools," male and female, for the Christian children of Vepery, and, lastly, male and female schools, where all native children that came were taught without charge. This leads on to the remark that the S. P. C. K. were also the pioneers of female education. Long before the question had become one of public discussion, they had been quietly working, and very many Hindu girls were under their instruction.

In the year 1838, which forms the turning point of the educational history of Madras, seeing that in the following year were written the famous minutes of Lords

Auckland and Elphinstone, on which the present Government system is founded, the educational operations of the mission were as follows :—

Districts.	No. of Schools.	Boys instructed.	Girls instructed.	Total.
Tanjore	35	885	90	975
Combaconum	13	170	20	190
Tinnevelly	13	309	5	314
Trichinopoly	9	328	43	371
Vepery, Madras...	18	594	279	873
Black Town, Madras...	6	114	65	179
St. Thomé Madras...	2	70	13	83
Tripasore	2	44	9	53
Poonamallee	2	53	...	53
St. Thomas' Mount ...	1	43	...	43
Negapatam	10	324	41	365
Madura	6	190	6	196
Mysore	6	69	24	93
Ramnad	2	35	...	35
Cuddalore...	15	640	35	675
Vellore	3	74	...	74
Pulicat	7	252	17	269
Dindigul	6	96	7	103
Total ...	156	4,290	654	4,944

This is no insignificant total. The whole were conducted without Government aid, except a few pagodas of accustomed gift here and there. The proportion of female scholars is especially striking, 654 to 4,290 boys, or one girl for every 6½ boys. This proportion is marvellous considering the time. Even now the proportion is only one girl to four boys. This one fact proves what far-sighted patient men those old German missionaries were, and how well they laid the foundation for modern progress. If we count only Madras town in both cases we shall find the proportion of girls in 1838 larger than in 1871. Thus in Vepery, Black Town, and St. Thomé there were 1,135 scholars under this society, of whom 387 were girls and 778 boys, that is, there was one girl to every two boys nearly. Now there is one girl to four boys. It must, however, be remembered that only a very small proportion of the pupils were caste girls in those days.

The Vepery Grammar School was so important that I may be excused showing something of its progress. In 1815, when the Diocesan committee took charge of the schools after the death of Mr. Pæzold, there were 33 children in the Vepery School, and from that date we start.

In the Vepery School	in	1815	there were 33	pupils.
Do.	do.	1819	88	do.
Do.	do.	1823	381	do.
Do.	do.	1827	350	do.
Do.	do.	1830	787	do.
Do.	do.	1831	797	do.
Do.	do.	1832	800	do.
Do.	do.	1833	784	do.
Do.	do.	1834	869	do.
Do.	do.	1836	739	do.
Do.	do.	1837	800	do.

It is disappointing not to be able to trace the history of female education. The good people of those times did not know, or care to tell us, what a great work they were initiating, and the earliest reference I can discover is in a MS. record of the society's work kindly placed at my disposal by Mr. Kennett. In 1827 we are told for the first time that there were "many girls" in the schools maintained by the society. In

1829 we learn that a "large proportion" of the pupils were girls. The actual numbers are discoverable only for the following years :—

In 1833	the Vepery	School	contained	532	boys	and 252	girls.
In 1836	do.	do.		457	do.	282	do.
In 1837	do.	do.		499	do.	301	do.
In 1838	do.	do.		594	do.	279	do.

The Society for Promoting Christian Knowledge not only thus directly opened schools of its own, it aided others unconnected with it who labored in the same cause. Thus, in October 1816, the Madras District Committee received from the Rev. Mr. Davis statements of free schools formed in the Black Town under his superintendence—one for boys and the other for girls; and also an account of the Female Free Orphan Asylum which had been previously established by the same Rev. gentlemen; and it was then declared to be the anxious desire of the committee to promote to the utmost of their power these useful and laudable institutions. In January 1817 the committee had the pleasure of learning from the Rev. W. Keating that a free school for the instruction of poor children had been established in Vepery which was to be under his direction; it was, therefore, resolved to assist this and similar establishments with a gratuitous supply of books, till their funds should be sufficient to purchase them. And in the present instance twenty-five pagodas and a small supply of school books were granted in aid of the Vepery school.

It may not be out of place to carry on this story, although the school to which reference will be made belongs to a later date. Bishop Corrie's School was opened as the "Madras Grammar School" on the 1st July 1836 under the advice of Bishop Corrie and with the aid of the Christian Knowledge Society. Its first head master, Mr. Kerr, left England to take charge of a proposed high school at Calcutta. That arrangement fell through, and on his arrival here, Mr. Kerr was appointed to the new grammar school. By the beginning of 1837, there were already 103 scholars, of whom 19 were boarders, 8 Native Christian, and 4 Brahman or other Hindu lads. Of the last named one was C. V. Runganathan Shastri, Esq., who has since become so eminent a scholar and so successful a Government servant. In 1838 there were 21 boarders, 9 Native Christian, and 11 Hindu scholars. In 1841 Mr. Kerr retired from the head mastership and was succeeded by the Rev. A. R. Symonds, whose Indian career has but now closed. He was succeeded in 1841 by Mr. Savigny, and since then several changes have taken place. Under the head mastership of Mr. Young the school greatly declined, but has since regained its old standard. Very many useful and successful men have come from this school.

We must now go back to the time from which the progress of the S. P. C. K. has led us and note that in 1805 the London Missionary Society commenced its work in Madras. The three noble men at Serampore had drawn the attention of the society to India, and, as soon as there was any liberty of entrance, a missionary was sent to Madras, and he at once opened a school. From that day to this the London Mission has honorably distinguished itself in education. In recent years it has not aimed at academical distinction, but its schools are efficient and popular, the central institution in Armenian Street being more numerously attended than any other in Madras. It is to be regretted that no information is available regarding this society beyond the interesting letter from the Rev. J. B. Coles on page xiii. of Appendix I. In 1819 the School Book Society and the Wesleyan Mission entered the field, the latter opening schools at Black Town and Royapettah. The table appended to this report, drawn up with great care by the Rev. J. Gillings, gives a very clear account of the progress of its work.

The Wesleyan Mission.

This was founded in Madras in the year 1819 when Messrs. Squance, Lynch, and Close came from Ceylon to establish a mission here. In Ceylon schools had formed a most important of the mission work, and have continued to flourish from that day to this. Thus in the year 1819 when the Madras Mission opened, the society maintained no less than 87 schools in Ceylon, attended by 5,014 children, of whom many were girls. Probably no other mission to the east ever maintained so perfect a school system as that which existed in Ceylon. The great institution at Jaffna was in after years a sort of University, from which issued large numbers of Native Christians, who have since risen to eminence in both Ceylon and Southern India. It was to be expected, therefore, that schools should form an important part of the early work of the Wesleyan Mission in Madras. Before the society had been a year in Madras it had established two schools—one at Royapettah and the other in Black Town. The former was the origin of the present Royapettah Anglo-Vernacular School to the south of the Club, which has enjoyed a continuous existence, though not always in the same premises from that to this, and is, therefore, only second to the Vepery Anglo-Vernacular School in length of life.

In 1822 there were four schools in full work, and in the same year, when the present chapel now existing in the Broadway was built, (it has been twice enlarged since then) fine school-rooms were erected below the chapel. For many years past these rooms have been occupied by a flourishing school for Eurasian and European girls. The records available do not state when a native school was first located there. During the following year two new schools were opened at Negapatam. These, though not in Madras, are noteworthy, as showing how by 1822 schools taught after European methods were making their way into the great towns of the mofussil. The later of the two schools was established at the express and earnest desire of the people of the locality, the first recorded evidence of the popular appreciation of the value of education being publicly expressed. In 1824 the Negapatam schools had increased to three, and were reported to be very flourishing. The Madras schools were less vigorous. It has already been seen that this period was also one of great difficulty in the S. P. C. K. educational work in Madras. The novelty of public instruction had worn off. But there were other causes for this temporary depression. There appears to have been very great public distress at this period. Cholera was raging with fearful vigor. Heavy assessments, combined with the lower prices that came with peace, had caused wide-spread poverty. Thus the missionaries write to the Society at home in 1824:—

In the neighbourhood of Madras our schools appear to have had more difficulties to struggle with than in any other place in India, and when we turn (from the better castes) to the lower class among whom our schools are established, we find them so oppressed by want that it is difficult, and in many cases impracticable, to secure the regular attendance of their children. Several boys have, in the course of the past year, been removed to different employments just at that stage of improvement which would have rendered further advance easy . . . many of the children having been carried off by the cholera, and others not having recovered from their fright, the school (at Saint Thomé) is at present but thinly attended. It is worthy of note that girls were already forming a considerable proportion of girls. At one school half the pupils were girls. At others their numbers were very encouraging. In Ceylon caste girls were already under instruction, and we learn that a school specially for caste girls formed an important item of the society's work. A Chetty Caste Girls' School is mentioned as early as 1822 in the Tamil District of North Ceylon. Things were much more backward here, and I can learn of no special caste girls' school for many years afterwards.

In 1826 Mr. Carver wrote :—The school department has been increased a little. Not, however, according to the numerous applications made by natives to be instructed, but as our limited means of supporting schools would allow. We were entreated repeatedly to establish schools in a very populous part of Black Town, and at length, with some fear on account of our funds, we did place one school more upon our list, which contains now upwards of one hundred children ; but we were under the painful necessity of refusing admittance to upwards of three hundred children, who might have been formed into schools in the neighbourhood of the other.

By 1826 the schools had increased to nine, with a considerable increase of scholars, and very many more might have been admitted had there been room. There were then sixteen schools under the mission in this district, attended by 542 scholars, and it is evident that a new impetus had been given to the cause of education, since we frequently note expressions implying that pupils crowded to the schools wherever they were opened. In 1829 the children in the schools numbered 806, and there were 15 schools in and about Madras city, of which two were specially for native girls. This appears to have been almost the first year in which in Madras purely girls' schools were established. The S. P. C. K. had female departments in each of their larger schools, but now we find girls' schools established independently of the boys' schools. This may seem an unimportant detail, but is not really so, as each such step tells of the consolidation and improvement of female education. The schools were few, the girls not numerous, but by this time the public instruction of females had taken firm hold of the public mind. A special girls' school had also been established at Negapatam. In 1832 this mission presents the first record of those annual public examinations which subsequently, especially in the Free Church Mission, became so striking a feature of the Madras school system. It is now fast dying out, superseded by the more searching examinations of the Government Inspector of Schools. The examinations did not become important till Mr. Anderson infused his energy into them, as will be explained in the history of the Free Church Mission.

The educational work of this mission in Madras seems now to have declined for several years. Occasionally there was a spurt, as some change in the mission staff brought to Madras a missionary who laid more than ordinary stress on school work. The following report will show how the schools stood in 1838 :—

As to the schools it may be observed in general that those which were in operation a year ago have been continued without material variation in the number of the children attending them, excepting the Royapettah Compound Schools, which have suffered in this respect from the recent establishment of heathen and Roman Catholic schools in that vicinity. In addition to the schools previously established, two new schools have been in operation during the last eight months, namely, a girls' school containing thirty, and a boys' school containing fifty children. There has also been a school during the greater part of the year, first established at New Town, Vepery, but subsequently transferred to John Pereira's ; and recently another school has been opened with encouraging prospects of success in Kilpauk amongst the Roman Catholics, but in the immediate vicinity of the great mass of the Mahomedan population, of whom many are attracted to the services which are occasionally celebrated there. When it is remembered that the schools being twelve in number are supported, including the items of rent and books, as well as of salaries to the schoolmaster and a a catechist, at an expense of about Rupees 1,200 per annum, or at an average expense of less than Rupees 100 for every school (the average for purely Native Schools is considerably below that sum) and that the total number of the children who are thus brought under the direct influence of daily Christian instruction is upwards of 500, it will be readily admitted that the good which is accomplished is very cheaply purchased,

and that it is greatly to be desired that a much larger sum should be available in aid of this most interesting object.

The following is a list of the schools connected with this station :—

Tamil Schools.

Royapettah mission Compound, Girls'	15
St. Thomé	32
Tenempettah...	30
Royapettah Mission Compound, Boys'	30
Do. Bazaar	45
St. Thomé	44
Tenempettah	50
Kilpauk	25
John Pereira's	32
Black Town, Parcherry	25
St. Thomas' Mount	24
Total in the Tamil Schools ...	352
Poonamallee English Schools	99
Grand Total ...	451

* * * * * *

The following is a list of the schools at Negapatam and the number of children in each of them :—

Head Native School...	14	
Christian Boys' do.	20	
Do. Girls' do.	12	
Negapatam Bazaar do.	35	
Nagoor	40	
Villangany	45	
South Poyoor...	35	
Anthony Pettah	30	
Pooravacherry	45	
Chickel	30	
Alyoor	30	
	—	326
Negapatam Sunday School Boys	39	
Do do. Girls	25	
	—	64
Grand Total...		390

The school at Negapatam, here called the "Head Native School," was a sort of normal school for the training of teachers, and was a great step in educational work. In the same year 1837 the society maintained in this part of India 58 schools, with the large number of 2,098 pupils. The proportion of girls among the pupils cannot be discovered.

In 1841 several of the schools in Madras were closed because of the public excitement roused by the baptism of pupils at Mr. Anderson's School, which had now entered the field. Most of them were never re-opened, as the teaching power at the new Scotch Schools was so superior to any that the Wesleyan Mission could throw into its schools, that the competition ruined the latter, and it has only been of recent years that a fresh start has been made. Only the girls' schools continued to flourish, and in 1847 there were more than 200 girls under instruction.

The Royapettah Anglo-Vernacular School was remodelled in 1851, and from that time a missionary has been in special charge of it. It commenced with but thirty boys.

In 1855 there were 150 pupils. In 1856 a normal class for the training of teachers was added. In 1861 a caste girls' school was established in the neighbourhood, and had 72 pupils before it had been a year in existence. The educational work of this mission in Madras has since been mainly confined to the now great Anglo-Vernacular School at Royapettah and to girls' school.

No other missionary body seems to have established schools for a long period after the London and Wesleyan Missionary Societies were in the field, and we must, therefore, again turn to state aid to education.

In the year 1822, Sir Thomas Munro made the educational Census, to which reference has been made on pages 30, 31. The report of this inquiry is the first available information as to the position of purely native education as distinct from missionary and Government institutions. There were then 305 ordinary schools in Madras and 17 "charity" schools. The whole of the latter class were probably missionary or aided schools, including the Monegar Choultry school, the twelve or thirteen schools maintained by the missionaries with funds provided by the S. P. C. K. and by the other two societies already named, and one or two Government charity schools. In these 17 schools were 414 male and 49 female scholars, or 463 in all. In the 305 ordinary schools were 4,966 male and 127 female Hindoo scholars and 143 Mussulman male scholars, or 5,236 in all.

The table from which these figures are drawn is appended to a short but interesting report on the state of education in this presidency, with especial reference to the aid that had been given by Government. As the report is not long, and has not, I believe, been published since 1832, I venture to give the whole :—

FORT SAINT GEORGE.

Tanjore Schools.

"From a very early period it appears that the Protestant mission, conducted successively by Messrs. Zeigenbalg, Gerickè, Kiernander, and Swartz, under the patronage of the Society for Promoting Christian Knowledge, had schools at their several stations of Madras, Cuddalore, Tanjore, and Trichinopoly, in which they instructed the natives, and in aid of which they obtained occasional grants from the local Governments, and permission from the Court of Directors to receive from the Society in England various supplies free of freight.

"In 1787 the Court of Directors authorized a permanent annual grant towards the support of three schools which had been established with the sanction of the respective Rajahs at Tanjore, Ramenedaporam, and Shevagunga, of 250 pagodas each. These schools were under the direction of Mr. Swartz. The Court further directed that a similar allowance should be granted to any other schools which might be opened for the same purpose.

"According to the latest books of establishment, the charge on this account was for two Protestant Schools at Tanjore and Combaconum Rupees 4,200 per annum, together with a pension or allowance to Mr. Kolhoop, a retired teacher, of Rupees 420, making a total of Rupees 4,620 per annum.

"In 1824 the widow Swartz enjoyed a pension from the British Government of two pagodas per month at Negapatam, and an unmarried female of the same name a monthly allowance of one fanam.

Sunday School at the Mount.

"In January 1812 a Sunday school, was established at St. Thomas' Mount, at the suggestion and under the direction of the Military Chaplain at that cantonment, and by

the voluntary contributions of several Europeans at the Presidency. The object of this school was to afford elementary instruction on the Lancasterian plan to the half-caste and native children of the Military and others resident there. The object as well as the plan of tuition being highly approved by the Government, an endowment of 300 pagodas per annum was granted from the 1st January 1812.

The experimental establishment of Mr. Ross, Collector of Cuddapah.

"In 1814 the attention of the Board of Revenue was called to the numerous instances which had occurred among the native servants of Government of extensive embezzlement and fraudulent combination, and an inquiry was instituted respecting the causes of the prevalence of those crimes and the means of counteracting them. A draft regulation for the punishment of offenders was prepared and circulated to the several Collectors for their report thereon, accompanied by directions that they would offer any suggestions which might occur to them, as to the means best calculated to excite the natives to a faithful discharge of their public duties, by the hope of reward rather than by the dread of punishment.

"Mr. Ross, the Collector of Cuddapah, in the report submitted by him on the above occasion, suggested that great advantages would result from giving education to the natives of India, and offered to the consideration of Government a plan for providing proper education and moral instruction for young men, particularly Brahmins, from the age of 12 or 13 to that of 18 or 20, and by establishing an institution for education in every district.

"Agreeably to the recommendation of the Revenue Board, the subject was referred to the College Board for their consideration and report. The Government, however, entertaining great doubt whether the proposed measure would be found of sufficient efficacy to answer the end proposed, and observing that it admitted of a limited experiment, authorized such an experiment to be made in Cuddapah under the superintendence of Mr. Ross, whose superintendence they observed afforded the best prospect of success. Mr. Ross was at the same time cautioned against incurring any considerable expense, or giving any pledge in the confidence of success, which, in the event of failure, might be found to be inconvenient. He died not long afterwards, and no report of his further proceedings with respect to this object has been traced upon the records.

Free schools at Palamcottah and Tinnevelly.

"In 1819 the Rev. Mr. Hough, Chaplain at Palamcottah, solicited from the Government pecuniary aid to the extent of 25 pagodas per month for the support of two schools—the one at Palamcottah, the other at Tinnevelly, which he had opened in the preceding years 1817 and 1818, under the auspices of the Madras corresponding committee of the Church Missionary Society, for the instruction of native youth in reading, writing, arithmetic, and the elements of English Grammar. These schools were under the immediate superintendence of the Rev. Mr. Hough; they were attended by natives of all castes; the books used in them were the New Testament, Seltare's History of the Bible, the Psalter, with Lindley Murray's Grammar, and the usual English spelling books; and it was observed that the introduction of the Christian Scriptures excited no alarm in the minds of the natives. The Madras Government conceiving, however, that they were not interested in the support of schools of such a nature, declined compliance with the application.

"Upon receipt of advices from Madras, communicating the above facts, the court observed that, with the strong evidence before them of the utility of these schools, of their acceptableness to the natives, and of their able and judicious superintendence by

the Chaplain of Palamcottah, they could not but regret that they were not supported, and desired to be informed of the grounds on which the Madras Government came to the determination not to support them. In reply, those grounds were alleged to be the private charater of the schools, the uncertain continuance of the Rev. Mr. Hough's superintendence, and the probable inconvenience of the precedent; but the Government promised to bear in mind the court's wishes respecting these schools, when the general subject was gone into upon receipt of the Board of Revenues' then expected report; with which explanation the court was satisfied.

Committee of Public Instruction at the Presidency.

"On the Revenue Proceedings of the 2nd July 1822, Sir Thomas Munro recorded a minute, recommending as an object of interest and importance that the best information should be obtained of the actual state of education in its various branches among the native inhabitants of the provinces under the Madras Government.

"A circular letter was accordingly addressed to the several Collectors, accompanied by a blank form, according to which they were required to furnish, for the information of Government, lists of schools within their several Collectorates, specifying the number of scholars, Vedas scholars, Soodra scholars, and scholars of all other castes, both male and female, in the several schools; also of Mussulman scholars, and a return of the population of the several districts respectively. The Collectors were further required to state the names of the books generally read at the schools, the time which scholars usually continue at the schools, the monthly or yearly charge to the scholars, and whether any of the schools are endowed by the public; and, if so, the nature and amount of the fund. Sir Thomas Munro also observed in his minute that, 'when there are colleges or other institutions for teaching theology, law, astronomy, &c., an account should be given of them. These sciences,' he remarks, 'are usually taught privately, without fee or reward by individuals to a few scholars or disciples; but there are also some instances in which the native governments have granted allowances in money and land for the maintenance of the teachers.'

"'In some districts,' he adds,' reading and writing are confined almost entirely to Brahmins and the mercantile class; in some they extend to other classes, and are pretty general among the potails of villages and principal ryots. To the women of Brahmins and of Hindoos in general they are unknown, because the knowledge of them is prohibited, and regarded as unbecoming of the modesty of the sex, and fit only for public dancers. But among the women of Rajbundah and some other tribes of Hindoos, who seem to have no prejudice of this kind, they are generally taught. The prohibition against women learning to read is probably, from various causes, much less attended to in some districts than in others; and, as it is possible that in every district a few females may be found in the reading schools, a column has been entered for them in the form proposed to be sent to the Collector. The mixed and impure castes seldom learn to read; but, as a few of them do, columns are left for them in the form.'

"'It is not my intention,' Sir Thomas adds, 'to recommend any interference whatever in the native schools. Every thing of this kind ought to be carefully avoided, and the people should be left to manage their schools in their own way. All that we ought to do is to facilitate the operations of these schools, by restoring any funds that may have been diverted from them, and perhaps granting additional ones, where it may appear advisable. But on this point we shall be better able to judge when we receive the information now proposed to be called for.'

"The Court of Directors gave great credit to Sir Thomas Munro, for having originated this inquiry, reserving their sentiments on the subject at large till the Collectors' reports should have been received. The Court nevertheless remarked that the most defective

part of the information, which would probably be elicited by this inquiry, would be that which relates to the quality of the instruction which the existing education affords. But of this the Court adds, 'we shall be able to form a more correct opinion when we see what the reports contain. It was proper to caution the Collectors against exciting any fears in the people that their freedom of choice in matters of education would be interfered with. But it would be equally wrong to do anything to fortify them in the absurd opinion that their own rude institutions of education are so perfect as not to admit of improvement.'

"In June 1826 the Madras Government forwarded to the Court of Directors the several returns which they had received through the Board of Revenue from the Collectors, accompanied by an abstract of those returns prepared by the Board, of which the following is the summary:—

Summary of the information contained in the reports of the Collectors.

"The schools now existing in the country are for the most part supported by the payments of the people who send their children to them for instruction, the rate of payment for each scholar varying in different districts, and according to the different circumstances of the parents of the pupils, from one anna to four rupees per mensem; the ordinary rate among the poorer classes appearing to be generally about four annas, and seldom to exceed half a rupee.

"There are endowments for the support of schools only in the following districts:—

"*Rajahmundry.*—There are in this district 69 teachers of the sciences who possess endowments in land, and 13 who enjoy allowances in money granted by former Zemindars.

"*Nellore.*—In this district certain individuals, Brahmins and Mussulman, are in possession of allowances in land and money granted by the Carnatic government for teaching Vedas, &c., and Arabic and Persian respectively, to the amount of Rupees 1,467 per annum.

"*Arcot, Northern Division.*—There are in this district 28 colleges, supported by mauniums and marahs, granted by former governments, yielding Rupees 516 per annum, and six Persian schools maintained at the public expense, at an annual charge of Rupees 1,361.

"*Salem.*—There are enam lands in this district estimated to yield Rupees per annum 1,109, which are appropriated to the support of 20 teachers of theology, &c., and one Mussulman school, which has land for its support, yielding annually Rupees 20.

"*Tanjore.*—There are in this district 44 schools and 77 colleges, which are supported by His Highness the Rajah. There is no school or college endowed particularly by the Sircar; but the free schools maintained by the mission established in Tanjore are stated by the Collector to possess a *surramaunium*, the annual value of which is estimated at Rupees 1,100.

"*Trichinopoly.*—There are in this district seven schools, which possess endowments in land to the extent of 46 cawnies granted by former governments.

"*Malabar.*—There is in this district one college supported by the Zamorin Rajah, which has also some land attached to it.

"The Collectors of the under-mentioned districts made returns to the following effect:—

"*Salem and Coimbatore.*—It is admitted by the Collectors of these districts that public endowments for the advancement of learning have been diverted from their original purpose or resumed. In the former district the value of land so diverted is estimated at Rupees 384; in the latter at 2,208.

"*Bellary.*—The Collector of this district submits that, although none of the institutions for education at present existing in it derive support from the State, 'there is no doubt that in former times, especially under the Hindoo governments, very large grants, both in money and in land, were issued for the support of learning,' and he further states his opinion that many of the yeomiahs and shotriums, which are now held by Brahmins in the district, may be traced to this source. Of the correctness of this suggestion, the Revenue Board appears to entertain considerable doubts.

"*Canara.*—The late principal Collector of this district stated generally that there are no colleges in Canara for the cultivation of abstract science; neither are there any fixed schools and masters to teach them. There is no instance known of any institution of the above description having ever received support in any shape from the former government. In Canara education is conducted so much in private, that any statement of the number of private schools, and of the scholars attending them, would be of little or no use, but on the contrary, rather fallacious, in forming an estimate of the proportion of the population receiving instruction.

"The following statements give the result of information furnished by the Collectors :—

Districts.	Population of Collectorates under Madras.					Extent to which means of instruction are enjoyed in the several Collectorates under Madras.								
						Hindoo Scholars.			Mussulman Scholars.			Total.		
	Males.	Females.	Total.	Total of the population as per statement submitted to Government on the 3rd February, 8th May, 23rd and 4th December 1923.		Male	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Ganjam	196,170	179,111	375,281	332,015	Schools 255	2,938	12	2,950	27	...	27	2,965	12	2,977
					Colleges ... none	...	...	...	...	...	...	...	...	...
Vizagapatam	482,852	458,152	941,004	772,570	Schools . . 914	9,315	303	9,618	97	...	97	9,412	303	9,715
					Colleges .. none	...	...	...	...	...	...	...	...	...
Rajahmundry	393,512	344,796	738,308	738,308	Schools .. . 291	2,569	37	2,606	52	...	52	2,621	37	2,658
					Colleges ... 279	1,454	...	1,454	...	...	...	1,454	...	1,454
Masulipatam	289,166	240,683	529,849	529,849	Schools 484	4,775	31	4,806	275	2	277	5,050	33	5,083
					Colleges ... 49	199	...	199	...	...	...	199	...	199
Guntoor	243,859	210,895	454,754	454,754	Schools 574	7,395	99	7,464	257	3	260	7,622	102	7,724
					Colleges ... none	...	...	...	...	...	...	...	...	...
Nellore...	432,540	406,927	839,467	439,467	Schools 804	6,946	55	7,001	617	3	620	7,563	58	7,621
					Colleges . none	...	...	...	...	...	...	...	...	...
Bellary	489,673	438,184	927,857	927,857	Schools 533	6,338	60	6,398	243	...	243	6,581	60	6,641
					Colleges ... none	...	...	...	...	...	...	...	...	...
Cuddapah	578,461	515,999	1,094,460	1,094,460	Schools 494	5,551	107	5,658	341	1	342	5,892	108	6,000
					Colleges none	...	...	...	..	.	...	...	...	...
Chinglepat	190,243	172,886	363,129	363,129	Schools 508	6,941	116	7,057	186	...	186	7,127	116	7,243
					Sanscrit ... 51	...	...	..	...	...	...	...	...	..
Arcot, North Division.	298,539	278,481	577,020	892,292	Schools 630	7,140	41	7,181	552	11	563	7,692	52	7,744
					Colleges ... 69	...	...	...	...	...	...	...	...	...
Arcot, South Division.	217,974	202,556	420,530	455,020	Schools 875	10,167	104	10,271	252	...	252	10,419	104	10,523
					Colleges ... none	...	...	...	...	...	...	...	...	...
Salem	542,500	533,485	1,075,985	1,075,985	Schools 386	4,160	31	4,191	432	27	459	4,592	58	4,650
					Colleges ... none	...	...	...	...	...	...	..	...	..
Tanjore	195,522	187,145	382,667	901,353	Schools 884	16,495	154	16,649	933	...	933	17,428	154	17,582
					Colleges .. 109	769	...	769	...	...	...	769	...	769
Trichinopoly	247,569	233,723	481,292	481,292	Schools 790	9,501	84	9,585	690	56	746	10,191	140	10,331
					Colleges ... 9	131	...	131	...	...	...	131	...	131
Madura...	401,515	386,681	788,196	788,196	Schools 884	12,592	105	12,630	1,147	...	1,147	13,676	105	13,781
					Colleges ... none	...	...	...	...	...	...	...	...	...
Tinnevelly	283,719	281,238	564,957	564,957	Schools 607	8,462	115	8,579	796	2	798	9,258	119	9,377
					Colleges ... none	...	...	...	...	...	...	..	...	...
Coimbatore	316,931	321,268	638,199	638,199	Schools 673	7,812	82	7,894	312	...	312	8,124	82	8,206
					Colleges ... 173	724	...	724	...	...	...	724	...	724
Canara					No Statement of the population or number of schools									
Malabar	458,368	449,207	907,575	907,575	Schools 759	8,767	1,068	9,835	3,196	1,122	4,318	11,963	2,190	14,153
					Colleges ... 1	75	...	75	...	...	...	75	...	75
Seringapatam	14,851	16,761	31,612	31,612	Schools 41	527	14	541	86	...	86	613	14	627
					Colleges ... none	...	...	...	...	...	...	...	...	...
Madras	228,636	233,415	462,051	462,051	Schools 305	4,966	127	5,093	143	...	143	5,109	127	5,236
					Charity do. ... 17	404	49	453	10	...	10	414	49	463
					Children who receive private tuition at their own houses.	24,756	517	25,273	1,690	...	1,690	26,446	517	26,963
					Total Schools ...12,498									
Total population ..	6,502,609	6,091,532	12,594,193	12,850,941	Total Scholars ..	1,71,776	3,313	1,75,089	12,384	1,237	13,561	1,84,110	4,540	1,88,650

"From the foregoing statement, the Board of Revenue observed, it appears that the total number of persons who are receiving education in these provinces is 188,650 out of a population of 12,850,941, or 1 in 67.

"These reports (with the exception of that of the Collector of Bellary) furnish no answer to the inquiry respecting the books generally read at the schools, except that the Shasters and Vedas are read, and that the sciences of theology, astronomy, logic, and law are taught but chiefly privately.

"Mr. Campbell, the Collector of Bellary, gives the titles of several books which are read at the schools, and enters very largely into a detail of the mode of instruction pursued in them, and of the several languages taught there.

"On the Revenue Proceedings of the 10th March 1826, Sir Thomas Munro recorded a minute containing his observations on the information communicated by the Collectors in their reports to the Revenue Board. 'From these reports,' he remarks, 'it appears that the number of schools, and of what are called colleges in the territories under the presidency, amount to 12,498, and the population to 12,850,941, so that there is one school to every 1,000 of the population; but, as only a few females are taught in schools, we may reckon one school to every 500 of the population.'

"The observation of the Board of Revenue, that the proportion of the population receiving education did not exceed 1 in 67, Sir Thomas Munro remarks, is correct only as it regards the whole population, but not as regards the male part of it, of which the proportion is much greater.

"The male population he estimates at 6,425,000. The proportion of this number, 'between the ages of 5 and 10 years, which is the period which boys in general remain at school,' he takes at one-ninth, or 713,000. This he takes to be the number of boys that would be at school, if all the males above 10 years of age were educated; but the number actually attending the schools appearing to be not more than 184,110, it follows that not quite one in four of the male population enjoy the benefit of a school education, and that the female population is almost wholly destitute of it. But taking into this account the probable numbers taught at home, (which the Collectors' returns do not state, excepting that in Madras the private scholars amount to 26,963, or above five times more than those taught in the schools), Sir Thomas Munro considers it probable that the number of the male population who now receive education is nearer to one-third than one-fourth. The practice of private tuition, he observes, varies considerably. It is not unfrequent in any part of the country, but the proportion is very different in different classes. In some it is nearly the whole; in others it is hardly one-tenth.

"He further observes that, low as the state of education in India is admitted to be, compared with that of our own country, it is even now, he thinks, higher than it was in most European countries at no very distant period. 'It has no doubt,' he adds, 'been better in earlier times, but for the last century it does not appear to have undergone any other change than what arose from the number of schools diminishing in one place and increasing in another, in consequence of the shifting of the population, from war and other causes.'

"The ignorance of professed teachers and poverty of parents are considered as the causes which now combine to keep education in a low state.

"Owing to the comparatively great number of professed teachers, the number of scholars attached to each is small, and the monthly rate paid by each scholar does not exceed from four to six or eight annas. So that teachers do not earn more than six or seven rupees monthly, which is not considered an allowance sufficient to induce men properly qualified to follow the profession.

"To remedy these defects, he suggests the endowment of schools through the country by the Government. As a preliminary measure, he proposes of a school for educating teachers at Madras, on the plan suggested by the Madras School Book Society, towards which he recommends that the Government should allow 700 rupees per month; also, that two principal schools should be established in each Collectorate—one for Hindoos, and the other for Mahomedans, and that hereafter, as teachers can be found, the Hindoos' schools should be augmented, so as to give one to each Tahsildary, which would be about 15 to each Collectorate. The Mahomedan population not amounting to above one-twentieth of the Hindoo, it is considered sufficient to establish one Mahomedan school in each Collectorate, except Arcot and a few other Collectorates, where the proportion of the Mahomedan population is greater.

"The following is the estimate of the total expense attending the execution of this project:—

		RS.
Madras School Book Society per month		700
Collectorate Schools, Mahomedan, 20, at 15 rupees		300
Do	Hindoo, 20, at 15 rupees	300
Tahsildary	do. 300, at 9 rupees	2,700
	Total per month ...	4,000

"Although, it is observed, the salary of nine rupees monthly from Government to each teacher may appear small, yet when it is considered that the teacher will get as much again from their scholars, their situation will probably be better than that of parish school-masters in Scotland. In order to the execution of this plan, the court's sanction is solicited for a disbursement of not less than half a lakh of rupees, exclusive of any public endowments which may be found available.

"'Whatever expense,' Sir Thomas Munro adds, 'Government may incur in the education of the people, will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people.'

"The minute of Sir Thomas Munro concludes by recommending the appointment of a Committee of Public Instruction, and by an expression of the most entire confidence in the final success of the measure, although he concurs in the opinion that that success must be progressive and will be slow.

"With a very slight modification, the Council have concurred in their President's suggestions, which are accordingly recommended for adoption by the Court of Directors, and the following gentlemen have been appointed a Committee of Public Instruction at Madras:—H. S. Græme, Junior, W. Oliver, John Stokes, and A. D. Campbell, Esquires.

"These gentlemen have been informed that the object of their appointment is the general improvement of the education of the people in the territories subject to Fort Saint George. They have been directed to acquaint themselves fully with its actual state, and to consider and report to Government from time to time the results of their inquiries and deliberations respecting the best means of improving it. They have also been informed, that it was intended to commit to them the duty of directing and superintending the conduct of such measures as it might be deemed proper to adopt with reference to that great object. Detailed instructions have also been given to them, founded on the suggestions contained in the minute by Sir Thomas Munro, and nearly in the terms of that minute, Mr. George Hyne was appointed their Secretary, and a disbursement of Rupees 45,000 per annum authorized, inclusive of Rupees 6,000 per annum, and exclusive of a donation of Rupees 3,000 in aid of the funds of the Madras

School Book Society, whose benevolent labors are warmly eulogised, and a confident persuasion expressed that they will, by furnishing good school books, materially contribute to the attainment of the end for which the committee has been instituted.

"This committee has forwarded one report to Government, under date the 16th May 1826, (entered on the Proceedings of the 26th of that month,) stating that its members have assembled and made the several preliminary arrangements necessary for the performance of public business; also that they had applied to the College Council for teachers of the following languages, which they have obtained at the following rates of addition to their present pay, should the Government approve of it:—

	RS.
Sanscrit per month	70
Arabic and Persian	70
Telugu	15
Tamil	15
Canarese	15
Total ...	185

"They have also proposed that these teachers shall instruct:—

20 Hindoos, at 15 rupees	300
20 Mahomedans, at 15 rupees	300
Making a total expenditure of per month	785
Exclusive of an English teacher	300
Total ...	1,085

"The report of the committee further states the death of Mr. Hyne, their Secretary, to succeed whom the Government appointed Captain Henry Harkness, and that the committee had advertised for an English master.

"The Government approved this report, and sanctioned the disbursement specified in it.

Madras School Book Society.

"Towards the object of this Society (the constitution of which is similar to that at Calcutta), Sir Thomas Munro, in his minute, recorded on the Revenue Consultations of the 10th March 1826, proposed that the Government should allow 700 rupees per month as follows:—

	RS.
For interest of money employed in building, and for the salaries of teachers.	500
The expenses of the press	200
Total ...	700

"It was, however, subsequently determined to allow this Society a gratuity of 3,000 rupees and an annual sum of 6,000 rupees."

This reference to the Madras School Book Society renders it necessary to remark that this very useful association was not then a new thing. Many years before, when the missionaries in Calcutta and Madras had made themselves so prominent and successful in the work of education, a great desire had sprung up in the minds of the members of the services not to leave all the work to the missionaries, but to aid them in their work and supplement the latter by schools which all Hindus could attend and in which the instruction was to be purely secular. The first important organization for this work was the Calcutta School Book Society. It appears to have been first set on foot early in 1817, for its first anniversary was held on the 4th July 1818. The list of the committee contained among others the following well-known names:—Sir E. East, J. H. Harrington, W. B. Bayley, W. H. Macnaghten, G. J. Gordon, Rev. W. Carrey, J. Pearson, and T. Thomson. The Marquis of Hastings, Holt Mackenzie, Sir Charles Metcalfe, Sir A. Baller, and other equally influential men joined the society in its second year, and gave it a position that rendered it very powerful for good. As the rules of

the society were afterwards adopted both in Madras for its School Book Society and in Bombay for its Native Education Society, which was founded by August 1822 by the great Mountstuart Elphinstone, it may be well to quote the most important clauses—

1. That an association be formed, to be denominated. "The Calcutta School-Book Society."

2. That the objects of this society be the preparation, publication, and cheap or gratuitous supply of works useful in schools and seminaries of learning.

3. That it form no part of the design of this institution to furnish religious books—a restriction, however, very far from being meant to preclude the supply of moral tracts, or books of a moral tendency, which, without interfering with the religious sentiments of any person, may be calculated to enlarge the understanding and improve the character.

4. That the attention of the society be directed, in the first instance, to the providing of suitable books of instruction for the use of native schools, in the several languages (English as well as Asiatic) which are, or may be, taught in the provinces subject to the Presidency of Fort William.

5. That the business of the institution be conducted by a committee of managers, to be elected annually at a meeting to be held in the first week of July.

6. That the committee consist, inclusive of official members, of 24 persons, of whom 16 to be Europeans and 8 Natives.

7. That all persons, of whatever nation, subscribing any sum annually to the funds of the institution shall be considered members of the society, be entitled to vote at the annual election of managers, and be themselves eligible to the committee.

To these the Bombay Society added the following :—

3rd.—The attention of the society shall also be extended to assist and improve existing schools which may be requisite with a view to the more general diffusion of useful knowledge among the native inhabitants subject to the Presidency of Bombay.

4th.—That although schools conveying knowledge in the languages of the country are to be primarily encouraged and instituted, the society shall, nevertheless, when it may seem useful, promote the foundation of schools for teaching English, and may render pecuniary and other assistance to natives desirous of attending such schools.

5th.—The system of education to be pursued, and the books to be used in the schools under the exclusive control of this society, shall be such only as are sanctioned by the committee.

I have not been able to ascertain when the Madras Society was founded, but it must have been in 1819, since it was in express imitation of the Calcutta Society, and must, therefore, have been founded after 1818, while from the records of the Vepery Press I learn that one of the Madras Societies' earliest publications was printed in 1820. The next date that can be fixed is the passing of rules in May 1823 for enabling subscribes to obtain books at reduced rates, a practice that has been continued from that time to this. In 1824 the first report was issued, but no copy is now obtainable. The work of the society in the previous two years may be best learned from a letter to Government, dated 25th October 1824, from which the following is extracted. It shows clearly enough that the Government idea of a Central Normal School was borrowed from the School Book Society:—

"The managing committee, in its anxious endeavours to establish the principles and extend the usefulness of this institution, has by frequent meetings and mature deliberation been led to adopt conclusions regarding the means of promoting most effectually the intellectual and moral improvement of the natives of this part of India, which it humbly hopes will receive the approbation and support of Government.

"The committee's attention had long been directed to the acquisition of the necessary information regarding the state of discipline and efficiency prevailing in native schools. After having accumulated knowledge on this subject from every quarter where it could be procured, in which endeavour able assistance was derived from the native coadjutors of the society, it has appeared to the committee indispensably necessary to introduce not only a more rational system of elementary instruction, but also to provide a class of teachers incomparably more enlightened and in all respects better qualified to impart its important benefits.

"With this view the committee adopted the resolution of establishing a school for educating teachers, and to serve as a model for other schools, which it cherishes the hope of seeing ultimately prevalent throughout this country. The principles and regulations by which it is proposed to conduct the school will be found in the accompanying report, and to this, as well as to the extracts contained in the concluding pages and appendix, the committee humbly solicit the especial attention of the Honorable the Governor in Council.

"In the management of the funds of the society the committee has exercised the most rigid economy, under the belief that no effectual impulse can be given to its operations without some permanent means of supporting a regular establishment. The committee, however, has deeply to regret its utter inability to execute the plan, which has been devised for the maintenance of a school, without the encouragement and the pecuniary aid of the Government; and it most respectfully submits to the Honorable the Governor in Council the propriety of extending to this institution a portion of that bounty which has in numerous instances of benevolence honorably distinguished the Company's Governments in all parts of India.

"It will appear from the account current given in the appendix that the amount of subscriptions and donations received during the last year did not exceed 2,014 rupees, whereas the disbursements during the same period amounted to 5,412 rupees, leaving a deficiency to be supplied from the small capital of the society of about 3,400 rupees. At the beginning of the present year the capital amounted only to 1,664 rupees 15 annas and 7 pie.

"The precise amount of the pecuniary aid required cannot, perhaps, at this stage of the committee's proceedings, be exactly ascertained; but, if the Honorable the Governor in Council would be pleased for the present to permit the managers of the institution to draw from the public treasury a sum not exceeding 700 rupees a month, it is the opinion of the committee that the erection of a school might be advantageously undertaken, and the operations of the society, in the course in which they have hitherto been directed, continue unimpeded.

"In the prospect of erecting a school, the committee applied to the Session of St. Andrew's Church to ascertain whether, in the event of the concurrence of Government being obtained, the society might have the permission of that body to build a school on an enclosed piece of ground to the southward of the church, which it is understood had been formerly granted to the Session for a similar purpose. An answer was received from the Rev. Mr. Webster that the Session had no objection to such an occupation of the ground, and the committee has now only to prefer its most respectful request that this permission may be sanctioned by the Honorable the Governor in Council."

No answer was received to this letter till March 1826, when the Chief Secretary wrote:—

"A Committee of Public Instruction has this day been appointed, whose duty it will be to consider of the means by which Government can most effectually promote that object, and to direct and superintend the conduct of such measures as it may be deemed proper to authorize at the public expense. It is in the contemplation of Government to

endow, with moderate salaries to the teachers, a certain number of schools in each of the provinces. It is proposed, however, to do this not at once, but by degrees, as properly qualified teachers can be obtained. The Governor in Council entirely concurs with the Committee of the School Book Society in considering a school for educating teachers as one of the things first wanted. But as this school will form a very important part of the general system for the improvement of education, it seems advisable to make it a public institution, subject to the direction and superintendence of the Committee of Public Instruction, rather than to afford the necessary pecuniary aid to the School Book Society, in order that they might establish and maintain it."

The society had not been idle in its more legitimate work, for it had by 1824 set up a press of their own, and were printing on a large scale. Thus between 1823 and 1827 the following books were either issued or undertaken :—

1st.—Pleasing Tales. A re-print of the Calcutta edition, with a translation in Telugu, the original (English) and the translation on opposite pages. Of these 1,000 copies were printed.

2nd.—A Sketch of Ancient History and of the History of Hindustan from the first Mahomedan invasion. A re-print selected from the Digdurshum received from Calcutta. Of this 1,000 copies were printed (English).

3rd.—Introduction to Geography. Of this 1,000 copies were printed (English).

4th.—Mrs. Trimmer's edition of Æsop's Fables. A re-print (English). Of these 500 copies were published.

5th.—Ramasami's Arithmetic (Tamil). 1,200 copies.

6th.—Joyce's Scientific Dialogues. A re-print of the Calcutta edition, with plates (English). Of this 500 copies were printed.

Works in the press and under review—

1st.—Abridgment of Ancient History, revised and adapted for Indian students, accompanied with a translation in familiar Tamil, and two lithographic maps illustrative of the subject—one in English and one in Tamil.

2nd.—Abridgment of the History of Hindustan from the first invasion of the Mussulmans to the subversion of their power, revised and adapted for Indian students, accompanied with a translation in familiar Tamil, and two lithographic maps illustrative of the subject—one in English and one in Tamil.

3rd.—Mrs. Trimmer's edition of Æsop's Fable, Part 1st, revised and adapted to the Indian student, accompanied with a translation in familiar Tamil.

4th.—Mrs. Trimmer's edition of Æsop's Fables, Part 2nd, revised and adapted to the Indian student, accompanied with a translation in familiar Tamil.

5th.—A Tugu Translation of a Compendium of Geography, published by the Calcutta School Book Society. The original and the translation printed on opposite pages.

6th.—Telugu Translation of the Pleasing Instructor. A publication of the Calcutta School Book Society.

Works in hand—

1st.—Tamil Translation of Pleasing Tales.

2nd.—Tamil Translation of Joyce's Scientific Dialogues, with lithographic plates.

3rd.—Tamil Grammar.

4th.—Telugu do.

5th.—Dukhnee do.

6th.—Canarese do.

7th.—Mahratta Grammar.

8th.—Tamil Dictionary

9th.—Telugu do.

10th.—Dukhnee do.

11th.—Canarese do.

12th.—Mahratta do.

13th.—Abridgment of Wilk's History of Mysore with a Tamil Translation.

It is worth while noting that on the committee of this active body were no less than fifteen Native gentlemen, while the Europeans consisted of four civil and two military officers. Among those who took a deep interest in the society were Revs. Dr. Rottler and Sperschneider of the S. P. C. K., the Revs. E. Hoole and T. Caer of the Wesleyan Mission, and Rev. W. Taylor of the S. P. G. In fact we are compelled to note that at every step in the educational progress of Madras the missionaries have taken an earnest and effectual part.

There is no need to follow the fortunes of the School Book Society, now that we find it in 1826 fairly joining the great stream to which so many tributaries were hastening. Before entirely leaving the subject, however, it is interesting to note with reference to certain remarks in that portion of the preceding report referring to pyall schools, that among the very first books employed in their schools by the Calcutta Society were the following, which the Serampore missionaries had drawn up for use in their own schools long before (I omit the Bengalee names) :—

1. Letters for Bengalees.
2. Zemindary accounts.
3. Forms of Agreement and Bonds.
4. Forms of Letters of Business.
5. Jummabundi or Settlement Papers.
6. Papers for Arrears of Rent.

Books of this character were constantly used both in Bengal and Madras until the rise of the idea now in fashion that none but western methods should be employed in eastern schools.

In all three Presidencies the School Book Societies have been of immense service in providing the ever-increasing number of schools with suitable text-books in English and the Vernacular. Since the establishment of the Government Book Depôt at the old College the area of its operations in Madras has been much limited, and the society has nearly done and well done the great work it undertook more than fifty years ago.

The first effort of the new Committee of Public Instruction was the establishment of a normal school for the training of teachers, for which accommodation was provided in the building used by the College Board for the examinations of the junior civil servants and for other purposes. An English head master was retained on a salary of Rupees 300 a month, and an arrangement was made by which the services of the head masters in the oriental and vernacular departments under the College Board were rendered available to the committee at a trifling cost. Having made their arrangements for organizing the teaching department, the next step taken by the committee was to procure forty students to be trained at the central school in Madras as teachers for the projected collectorate schools. It was considered desirable that the candidates for these situations should be procured from the districts in which they were intended to serve, and the committee accordingly entered into communication with the principal civil authorities in the provinces, and requested them to select two youths from each district—one Hindoo and one Mahomedan, and to send them to the central school to be prepared for the situation of collectorate teacher. To each of these students, during the period of their studentship, a stipend was assigned of Rupees 15 per mensem, being the full amount of salary they were eventually to receive as teachers; the committee being of opinion that this sum was the lowest, which with the reference to the expense of repairing to the presidency and the increased cost of living there, would induce respectable natives to join the institution. In regard to the selection of candidates it was suggested that the persons to be chosen should be respectably connected, about the age of 18 years, and distinguished for good natural talents. In the case of Hindoo candidates a preference was to be given to Brahmans.

In the plan proposed by Sir T. Munro, it had not been contemplated that any schools, either collectorate or tahsildary, should be set on foot until competent teachers should have been provided for them at the central school. What the original intentions of the committee were on this point does not very clearly appear. In the first report addressed by them to Government, they stated their intention of deferring the adoption of any immediate steps respecting the tahsildary schools until the result of the arrangement made by them for training up a set of collectorate teachers should have been ascertained. It would seem from the above that the committee had not entertained the plan of training teachers at the presidency for the tahsildary schools, but that they looked entirely to the superintendence of the future collectorate teachers as the means of introducing the necessary improvements into the inferior schools. How, in the absence of any means of training, the necessary qualifications were to be attained, and a set of untrained and ill-instructed teachers were to be converted into competent teachers, does not seem to have entered into the consideration of the committee.

In all their communications both to the Government and to the provincial authorities, the committee laid great stress upon the necessity of securing the sympathy and co-operation of the people. With this view of securing the co-operation of the people, the selection of the masters was left to the principal inhabitants of the towns—a measure which resulted in the appointment of a number of very incompetent persons, inferior to the generality of the village schoolmasters, and who had nothing to recommend them but their influence with those to whom the election was entrusted, and their inability to provide for themselves in any other way. The salary of the tahsildary teachers was fixed at 9 rupees a month, the amount originally proposed by Sir T. Munro; and on the ground that "the object was to give the inhabitants a good education, and to enable them to get it cheaper than they formerly did," the teachers were restricted from receiving from their scholars any fixed payments beyond "the usual voluntary fees and presents," and were directed to afford gratuitous instruction to such as might be considered to require this indulgence; the decision of this point being left with those members of the village communities who were selected to superintend the schools.

In addition to the tahsildary schools in the provinces, of which 61 were eventually established, nine schools under a similar designation were organized in the town and suburbs of Madras, under teachers trained for the purpose in the central school. These schools were subjected to the monthly inspection of the native head masters at the college, and they appear to have been attended with very tolerable success. In them as in the tahsildary schools in the provinces, the instruction imparted was entirely vernacular, the study of English being reserved for the central collectorate schools.

For the preceding four paragraphs I am indebted to a report by the Honorable A. J. Arbuthnot on the share taken by Government in education from 1822 to 1855, and I am under an equal obligation for much that follows. The extracts from this volume are not inserted as quotations, as the wording is occasionally altered, so as to fit in with the much smaller area covered by this report, but it may be understood that all that follows regarding Government schools has been gleaned from the Honorable A. J. Arbuthnot's report.

It was soon found that no part of the new educational scheme worked well, except the Madras schools. The normal school at the college became very successful, and pupils flocked to it, not to become teachers, but to gain a good English education for themselves. The lower or tahsildary schools in Madras were also popular and useful, but in the Mofussil nothing succeeded, as there was no provision for due inspection. In 1834 the Board of Public Instruction were so despairing that they desired to expend all

their strength on Madras, proposing that the normal school should be enlarged, that the ordinary school should be separated from it and established as a separate central model school, that the Madras tahsildary schools should be increased to 20, and that Rupees 500 per mensem should be expended in the preparation of suitable school books. The Supreme Government did not approve of this scheme, and submitted one of its own. The local Government would have neither, and after some month's further deliberation, it was determined that the tahsildary and collectorate schools should be at once abolished, and that the department of public instruction should be entrusted to a board of gentlemen whose other avocations were less onerous than those devolving on most of the members of the College Board.

A new committee was accordingly appointed, under the designation of "the Committee for Native education," consisting of five members, with a member of council as president. The propositions of the new committee were in some respects more comprehensive than the government plan. They involved, first, the immediate establishment of four English schools, to be located in convenient parts of Black Town, Triplicane, and Saint Thomé; second, the establishment of a normal class for training teachers, as early as practicable, in connexion with the best school at the presidency, whether a Government school or otherwise; third, the establishment of a college, as soon as the materials for such an institution were to be procured, and the engagement of a well qualified person to lecture at the college and teach the normal class, as well as to exercise a general superintendence over all the presidency schools; fifth, the award of premimums to the teachers of the best conducted schools. The only part of the plan which the committee considered to be susceptible of immediate adoption was the establishment of the four elementary schools, from which pupils were eventually to be qualified for instruction in the normal class and in the college. The immediate establishment of either of these latter institutions was considered to be precluded by the depressed state of education at Madras, which was such, that, in the words of the committee, "there were probably not a dozen natives who were capable of profiting by a college education, or, to express it more definitely, who were capable of writing half a dozen sentences of idiomatic English on a given subject, or of reading a page of Milton with intelligence." It was proposed that the four elementary schools should be open to all classes, and so located as not to interfere with the English schools already in existence; that each school should have a European head master, with a salary of Rupees 130 together and half the school fees, with an allowance of Rupees 20 for house-rent and a native assistant on a salary of Rupees 50, and that from each pupil a fee should be exacted of half a rupee per mensem, "to ensure regularity of attendance and keep up an idea of the value of education and to leave room for competition on the part of enterprising native teachers." The schools were to be so arranged as to admit of the instruction of from 80 to 100 scholars each. They were to be placed in competition with each other and with other existing schools by periodical public examinations, open to all, at which rewards were to be given to the teacher of the best taught school, whether supported by government or not, and it was proposed that to the best taught school of whatever description the normal class should eventually be attached. The normal pupils were to receive fixed stipends while under instruction.

With a view to the establishment of an English college, the committee recommended that a European professor of general literature and science should be engaged on a salary of Rupees 400 per mensem, who should, in the first instance, impart instruction to the normal pupils, so soon as a class could be formed, and to such general students as might choose to attend. They also proposed that a sum not exceeding Rupees 4,000 per annum should be set apart for scholarships at the college.

Upwards of three years elapsed before any notice was taken by Government of the measures suggested by the committee. In the meantime the central school at the college, which was continued pending the decision of Government on the propositions of the committee, was re-modelled, the system of gratuitous instruction being abandoned, and each pupil required to pay a fee of half a rupee per mensem, and also to purchase his own class-books. During these long delays and frequent reports, twenty years had slipped away, and yet nothing had come of all the labor of the Education Committee.

Meanwhile a new and very vigorous educational agency had entered the field, for in April 1837 Mr. Anderson opened his school. This was an era in the history of Madras education, and we must for a while turn from Government effort to watch the progress what was first known as the mission of the Church of Scotland and afterwards under the better known title of the Free Church Mission.

Free Church Mission Schools.

This very important educational agency was one of the last to come into the field, but mainly owing to the great energy and ability of two missionaries, the Revs. John Anderson and William Miller, has grown to be the most important within municipal limits. It is so complete in all its parts—lacking only a normal school for the education of its teachers—that it is worth while to go rather carefully into the history of its progress.

In June 1835 the Rev. Messrs. Bowie and Lawrie, Scotch Chaplains, had established at Madras the Saint Andrew's School; and, after collecting funds from friends in the presidency, they had applied to the Church of Scotland for a missionary, with a view to the establishment of an institution like that commenced at Calcutta by Dr. Duff in 1830.

In response to this invitation the Rev. J. Anderson was sent from Scotland in 1836. He proceeded first to Calcutta in order to observe the modes of instruction and discipline at Dr. Duff's great institution at that city. After a short stay there he started for Madras, reaching here in February 1837, and at once set to work. Saint Andrew's School was carried on in the compound now occupied by the Government Eye Infirmary. Mr. Anderson urged its removal into the city, with a view to benefit more effectually the dense native community. A suitable two-storied house was hired in Armenian Street; and here, on April 3, 1837, he began his labors with 59 Hindoo boys and young men.

Before handing over the school to Mr. Anderson, the committee had deemed it right to hold an examination of the pupils. "The attainments in knowledge," says Mr. Joseph Huffton, one of Mr. Anderson's first monitors, and then a pupil in Saint Andrew's School, "were very elementary. The acquirements of the highest class were the reading of the Bible, Marshman's Brief Survey of History, Clift's Geography for natives," Grammar not much beyond Etymology, and Arithmetic as far as Proportion. If there was any other lesson of a higher kind, it did not reach to the whole class, but was the private study of one or two young men.

There are few Europeans now in Madras who can remember Mr. Anderson, but all must have heard the many accounts—they may now be almost called traditions—of his wonderful enthusiasm and power in the cause to which he had devoted his life. He was the only educated European in Madras who was then wholly given up to school work, and it was no wonder that his school should have at once gone ahead of all others, and seem to present education under an entirely new aspect. Before the Armenian Street School had been open three months, there were 180 pupils belonging to the very best classes of native society. As soon as he had thus surrounded himself with intelligent young men, he added to the ordinary school routine an essay class on

every Wednesday evening. This under his management became a great success. To use his own words:—

"There are sometimes upwards of 60 present, consisting of my own more advanced pupils, native fathers, and young men from public offices. I propose, a week before, some moral subject for conversation. From this there springs a written essay, which is read and criticised the following week. Some of the essays are ably written, and it is interesting to see how they struggle to give vent to their thoughts in English.

"So thoroughly had he succeeded in awakening intellect, that during the first year and a half no fewer than 400 essays were given in, which were characterised by him as 'full of merit, full of sound remarks and reasonings, and, with a few slight exceptions, to be tolerated in a native, written in fair English.'

"The system of mutual questioning between the boys of the same class, on every subject they learned, wrought, in Mr. Anderson's hands, with magical effect, by stimulating exertion and breaking down prejudice and conceit. Mind was pitted against mind; talent and acquirement took precedence, and not the pride of caste, nor the possession of wealth. A generous rivalry was regulated by fatherly authority; all the wheels were oiled by a warm and judicious kindness, and the whole machine was moved and upheld by a vigor and a fortitude that Christianity alone could inspire."

The first annual examination took place in January 1838, and seems to have excited much attention, and to have been the first of those interesting anniversaries which continued to be real examinations till about 1860, when the Government Inspection of schools stepped in and robbed the public examination of its interest. There were more than 200 boys on the rolls. Mr. Anderson had also introduced school fees He says:—

"168 pay each half a rupee (a shilling) per month, which is nearly what they pay in our parish schools at home. I deemed it most advisable to keep my own class free from payment; it numbers about 40. The books which they require are pretty expensive, and will shortly become more so; these they buy themselves. It is here I must train my monitors, and labor to make an impression; and it is of some consequence that what I do should appear disinterested. Besides, the half rupee is a thing of some importance to boys in the lower classes; and they think it a great thing to belong to the first class, so that it acts as a good stimulus. As regards progress in knowledge, the first difficulties are removed. About two-thirds of the school can now be approached in English

"Their examinations of one another have struck all who have witnessed them; and several other schools in Madras have begun to copy us. One of the best fruits of this plan (which, as far as I am aware, is quite new as a system) is that it makes every boy a teacher, and creates the greatest interest in the boys themselves. Its working is quite beautiful among the youths of the first class. It creates a thirst for knowledge, and gives them the power of thinking and of communicating what they know with the greatest ease to others."

In June 1838 there were 270 pupils, too many for their premises, and they removed into Errabauloo Chetty Street and occupied the building now used as the Municipal Office. During this year three Pariah boys found their way into the school under false colors, having on their foreheads the usual marks of caste. As soon as they were known to be Pariahs, feelings of aversion and detestation arose on all sides. The other youths addressed a petition to Mr. Bowie as secretary, and their parents used various means to move the missionary to expel the Pariah intruders."

Mr. Anderson shall give the result in his own words:—

"On October 19th three Pariah boys were admitted into our school. They came with the usual marks, were respectable in their appearance, and properly recommended. I knew nothing about their origin till the 25th, when a few youths of the third class came

to me in a body, and asked me to turn out the Pariah man, as they called him. This I refused to do, and 19 boys from that class absented themselves in the afternoon. Several parents and guardians now began to communicate with me, conveying the gentle threat that, unless I dismissed the Pariahs, they would withdraw their children. I replied to their petitions as firmly and gently as possible, refusing to grant their request. Matters were thus for a fortnight, till, on finding me resolved to act upon my principles, some of them sent their boys to the Native Education School, avowedly on the plea that I had admitted Pariahs, and readily got them admitted. They admitted ten of our youths; this turned the tide against me. The greater part of the malcontents stayed at home to see what I would do. But for this diversion, I would have won the victory easily, and at a very small expense, not for ourselves only, but for all the schools in the Presidency. This conduct of the Native Education Society's Committee led to a correspondence between us, which ended in their determination to keep our ten boys, and thus to damage the principle for which I am contending, and greatly to weaken my hands.

"I ordered all my monitors not to speak on the subject, but quietly to mind their duty and to work doubly hard. I clearly say the danger. The faces of my two East Indian teachers were enough to create a mutiny, so much did they yield to fear. The best of my native monitors began only once to reel through the pressure of friends from without. Everything is quiet at present. I hope we have gained the victory with the probable loss of 100 on a roll of 277. At the close of the last month our loss was 88 —29 in the higher classes, and 59 in the lower. The tide has been turning since; though slowly, I hope surely. Some of our best youths have again made their appearance, though the Pariahs still come. My monitors are all firm.

"The victory was won, though not without wounds and loss. The mission did not need to fight that battle again. It was fought in the Government schools many years after."

In January 1839 Mr. Johnston came to the aid of his old friend. His arrival was the signal for an extension of the work, and a branch school was opened at Conjeveram, in May 1839 with eleven pupils. Within a few weeks there were 190 boys in attendance.

In 1840 the Madras school opened with 216 pupils present, a larger number than they ever had before the caste dispute. At Conjeveram matters looked equally well, and in May 1840 the foundation of a new and large school was laid.

It was about this time that a Christian gentleman in Bombay (Major St. Clair Jameson) offered a prize of a hundred rupees (£10) to the natives of the Madras Presidency for the best English essay on "Woman as she is in India; exhibiting her as she passes through the various stages of her existence, with special reference to those customs and institutions that chiefly affect her condition, and pointing out the means that ought to be adopted to raise her to her proper sphere in society, and the advantages that would follow." Mr. Anderson was empowered to receive the essays on or before December 1st, 1840, and a committee was named to assign the award in January 1841. This proposal awakened a fresh interest in native female education, and led to the production of several essays of great merit. The teacher of the Conjeveram Branch School, S. P. R., was the successful competitor. He was one of Mr. Anderson's most distinguished scholars.

Frederick Cooper, Esq., Company's Medical Officer at Nellore, had established, some years before, a school for Telugu and English, and having intimated a desire to connect it with the mission, Mr. Anderson went to Nellore to judge how far it would be advisable to accept the proposal. It was obvious that if the agents raised up were to be efficiently applied to the enlightenment of the country, a proper field must be found for their exertions, along with the means of support. This led to the annexa-

tion of the Nellore School and property to the mission in August, it being understood that the local support derived from subscriptions and the rent of houses transferred by Dr. Cooper was sufficient to meet all the expenditure, without entailing any burden on the mission, except that of superintendence.

The prize essays were the precursors of the present system of schools for caste girls, and mark in this respect an era in the history of education. Mr. Anderson's attention was drawn to the subject, and this bore fruit before long.

In this year the mission made yet another step. Mr. Anderson was invited by W. A. Morehead, Esq., then Judge at Chingleput, to supply a teacher to the school which he had induced the natives of the place to set up. This led to the adoption of Chingleput as a new branch station.

All these extensions were accompanied by continual progress in the central school. When the year 1840 closed there were 300 pupils on the roll. Now the school was to meet with competitors worthy of it, for the Government High School was opened in 1841, and henceforth strove hard to gain the upper classes. The rivalry was good rather than evil, for the desire for education had now spread so greatly that there was ample room for two high class schools, while the Vepery Grammar School and that under the charge of the Native Education Society met the wants of a lower class, who paid no fees.

With the year 1841 arrived a third missionary, Mr. Braidwood, Mr. Anderson refers to this in his report:—He brought with him a chemical apparatus. Since it was opened in February, he has devoted three hours a week to the initiation of the monitors and youths of the first class in the elements of natural philosophy and chemistry, studies that cannot fail to be attended with highly practical results. By this addition of strength we are not only enabled to carry out the system of education pursued in the institution with greater power and efficiency in each of its departments, but to give to our branch schools a greater share of attention without detriment to our main point. There were now 615 pupils on the gross roll (420 of them at Madras).

In March 1841 another branch school, chiefly for the benefit of the Mahomedans in Triplicane, was commenced on the edge of a dense population then wholly untouched. Hindoos were not excluded; and in less than a month the pupils numbered 30. At first the teachers and advanced youths were brought every Saturday to Madras, in order to be examined with the others.

In June 1841 all the schools were entirely broken up because of the baptism of some of the pupils. But even this, though for the time most prejudicial to the mission, was beneficial to education. The desire for instruction was now so wide that other schools were immediately opened to meet the demand. The Hindoo upper classes combined to open the "Hindoo Union School" which was afterwards absorbed by Patcheappah's. No less than thirty new schools were immediately established, all at the hands of the native community, and the public interest in education received such an impetus as it had never known before. The mission schools were emptied, and months after the baptisms, there were only 80 boys in the central school, 50 at Triplicane, 100 at Nellore, 80 at Conjeveram, and 50 at Chingleput.

Meanwhile, however, hope had sprung up in another quarter. Mrs. Braidwood had opened at Royapooram in March 1841 an openly avowed caste girls' school. Long and weary waiting had preceded this attempt and now followed it. In September there were less than a dozen girls under instruction. In October Mrs. Braidwood removed to Black Town, but came every day to the school.

So long as Mrs. Braidwood gave it her daily superintendence, it prospered; the girls grew in intelligence and good habits, and their number rose to 25. But as soon as the school was left to the native teachers, with only occasional visits from Mr. Braidwood

a process of deterioration commenced. To counteract this they were conveyed for examination from time to time into the city, with manifest advantage; and some were greatly delighted with what appeared a most promising beginning. The last examination was held on January 11th. But training as well as teaching was required by such tender girls, and with such imperfect agents this could not be secured. The prospect of substantial and permanent good became less and less, while the undertaking was accompanied with considerable expense. The conclusion was reluctantly forced upon them, that though the thin end of the wedge might be driven in by this process, it would be with a great consumption of time. The school, after a few more weeks, was shut up. Several of the best girls were induced to go to Mrs. Winslow, of the American Mission, who lived near the spot. After this, in Black Town itself, for more than a year, many attempts were made to bring a few girls of caste families under Mrs. Braidwood's instruction, but without success. The doors of access continued all fast-barred and bolted. This seemed very discouraging, but it will soon be seen that the failure was only temporary, and was intimately connected with the feeling that had emptied the boys' schools.

Mr. Anderson employed his forced leisure in starting and editing the *Native Herald* —as far as I can learn the first periodical intended entirely for natives. This immediately led to the establishment of a purely Hindoo journal in opposition.

At length the tide began to turn again. At Christmas 1841 there were 130 pupils in the central school, and the *Native Herald* had 200 subscribers. By the end of 1842 there were 550 pupils in the schools again, of whom about 170 belonged to the central institution.

Up to this time the mission had been connected with the Established Church of Scotland, but in 1843 when the Free Church seceded on the question of patronage and State interference, all the Indian missionaries joined the seceding Free Church, and carried with them, after an amicable discussion, the whole of the mission work. It is, therefore, only from 1843 that the Free Church dates, although there was no break in the continuity of the mission.

By the end of 1843 the schools had altogether recovered, and their numbers exceeded those of any former year. There were 363 at the central school, 120 at Triplicane, and 250 at the branch schools, making an aggregate of more than 700 pupils. With this progress female education began to revive. So great was the public prejudice that great caution had to be exercised. Through the influence of the school boys and of the wives of some of the Eurasian teachers, some caste girls were persuaded to go for instruction to the houses of the teachers. For some time after the caste girls had begun to come to the houses of the teachers, they were every now and then seized with an "alarm," and disappeared. At length kindness began to win upon them, and their attendance became more steady. But in such circumstances little substantial progress could be made; and the present arrangement was only a step to a further and final one. After some months, and with the loss of a few, the girls were transferred from the houses of Mrs. Huffton and Mrs. Whitely to apartments suited for them in juxtaposition to those for the other sex, both at Madras and Triplicane. This was the grand move, and on its success much of the future seemed to hang. As regarded instruction and superintendence, both sexes were now placed on the same level. The tenderness of their age, the irregularity of their attendance, their frequent unexplained disappearance, their peculiar habits, their early marriage presented still a sufficiently formidable exercise of faith and patience.

At the annual examination in the early part of 1844 there were 540 pupils present from two schools only, and over 800 were on the rolls of the mission. From this date all opposition seemed to cease, and the numbers grew greatly each year. By

October 1844 the whole number of pupils, many of them very young, was about 550 daily, of whom 97 were caste girls. In November there were 100 caste girls at the central school and 45 at Triplicane.

In February 1845 the Established Church of Scotland re-opened their mission with a great school, the origin of the large institution now on the beach. This, at first a rival, soon became full of scholars without in any way diminishing the number at Anderson's School, so that the cause of education was again benefited. In July of the same year a new caste girls' school was opened at Chingleput, and soon every boys' school received this necessary adjunct. By that date there were no less than 250 caste girls in the Madras schools alone. On December 23rd there were 405 girls present at the second annual examination, which was publicly held in the hall of the institution. Most of the girls were of caste families; a few were Pariahs, and seven were Mahomedans: 293 belonged to Black Town and 112 to Triplicane.

When 1846 opened there were 1,100 pupils in the various schools. The premises in Errabauloo Chetty Street were far too small, and hence in 1845 the buildings previously occupied as the Sailors' Home were purchased for Rupees 25,000. A sum almost equally large was required to make them suitable for a school. So great was the interest excited in the institution that almost the whole sum was raised in India, and when 1846 dawned all were settled in the new premises, and in them the mission has since remained, although in the present very handsome buildings no one would recognize the Sailors' Home of 1845.

The year 1847 was marked by the baptism of some pupils from the caste girls' schools. This emptied the girls' schools. At Madras for five weeks not a single girl came. On May 14th four appeared; and by the end of July there were 49; but not one of the 40 most advanced ever returned. At Triplicane the lowest point was 28, from which the number mounted in eight months to 99. When December 23rd arrived, the panic and the opposition had greatly subsided, and 217 girls were ready for the public examination, 118 of them from Black Town (where the blow had been struck), and 99 from Triplicane. When the schools re-opened in 1848 there were 600 boys and 250 girls present at Triplicane and the central school.

The number of pupils had never before reached so high a figure as just before the monsoon of this year; they exceeded 1,300, with a daily attendance of 1,150. Of these 900 attended at the two main points; the other 400 belonged to the three schools in the mofussil. There were now 120 Mussulman pupils. On December 23rd the female pupils at Madras and Triplicane were publicly examined. 273 were present—14 from the boarding school under Mrs. Anderson's care, 156 from the Madras day school, and 103 from Triplicane. There were now 350 girls in the schools of the mission; while the progress in knowledge and character far exceeded the most sanguine expectations. Upwards of 1,300 pupils appeared in 1849 at the annual examinations: of these 376 were girls. The pupils from Madras and Triplicane exceeded those of the previous year by 230, and their proficiency had been steady and satisfactory. No fewer than 106 were Moslems.

In this year Mr. Anderson's health utterly broke down, but he was only somewhat worse than the other two missionaries who had spent their strength in this earnest educational work. Twelve years before Mr. Anderson had begun with one school and, after a year's work, had gained 200 pupils. After twelve years' work there were more than 1,400 scholars in the six schools that were then at work. Seldom has it been given to any men to see such success attend their labors as was visible to Messrs. Anderson, Johnston, and Braidwood. All had broken their health in the task. Mr. Anderson, indeed, was able to return to India, but he died at his post only four years afterwards. Mr. Johnston returned home only to die. Mr. Braidwood held out some-

what longer, but returned to England so shattered that a renewal of his work in India was impossible. If we compare the educational work of 1849 with that of 1837, how vast the difference! Mr. Powell had begun and largely carried through his beneficent work at the High School, or Presidency College as it was afterwards termed. His "proficients" were exhibiting an entirely new standard of knowledge, exceeding in mere intellectual progress anything that even Mr. Anderson could show. The Church of Scotland Mission School in 1849 was superintended by four Europeans devoted to educational work and contained 600 pupils. Patcheappah's was gaining its high position under Mr. Lovery, and was crowded with scholars drawn from the best classes of the Hindoo population. The great London Mission School in Armenian Street was already talked about, and was opened a few months afterwards. At the same period the Wesleyan Anglo-Vernacular School at Royapettah was re-modelled and a missionary set apart for its management. During the same interval all the Roman Catholic Schools had been established by the care of the late Bishop Fennelly. When Mr. Anderson arrived, there was no European set apart for the work of instruction except perhaps one at the old College, though this is doubtful. In 1850 there were at least twelve Europeans thus employed, and there is reason to believe there were as many as fifteen, all in Madras city. The High School owed nothing to the influence of the Scotch teachers, as its foundation was the result of long continued discussion between the Supreme and Local Governments, but it is not too much to say that the revival of missionary educational effort was almost entirely due to the example so earnestly set by the masters of the Free Church Schools.

We have now seen the Free Church Schools attain assured success. All difficulties had been overcome. In subsequent years no new schools for boys were opened, and each year told but the story of increased numbers. We must, therefore, hurry over the succeeding years, dwelling only on girls' schools.

In 1850 there were 1,800 pupils; 439 of them girls of caste. Of these 1,800 pupils about 326 were Mahomedans. The male pupils were 1,361, namely, in English 796, in the Vernaculars (Tamil, Telugu, and Hindustani) 565. Before the end of last year the influx of pupils at the central institution had become so great that each new comer was required to pay half a rupee as entrance money. This was useful both as a source of revenue and to check the itching after novelty and change from school to school, which had been stimulated by the setting up of other seminaries so near to their own. The attendance of pupils in June had risen to upwards of 1,800, more than 500 being girls. In the institution for a time there were 650 daily.

In 1851 there were upwards of 2,000 on the roll, more than 500 being girls of caste.

In 1852 the entire aggregate of pupils now numbered 2,245: 340 were Moslems, the rest were Hindoos, with a few East Indians; and of the entire number 574 were females. There were 120 teachers of various grades, all trained up by the mission.

At no period in the mission's history had the numbers in daily attendance reached so high a point as in July 1853. In the institution and branches there were now 2,305 pupils, of whom 600 were girls.

At Conjeveram there were 307 pupils of 16 different castes (41 being Brahmans). There were 384 pupils present at Chingleput, consisting of 22 different castes. Mr. Whitely with a roll of 450 pupils labored diligently in the Triplicane (or Mount Road) School.

In 1853 Sir Henry Pottinger presided at the sixteenth examination of the central institution and Triplicane branch, and witnessed the proceedings for upwards of three hours. Mr. Anderson presented a simple and comprehensive view of the principles, aims, and present state of the missions:—"The pupils now number 2,520, of whom 690 are

girls, 327 are Moslems, the rest are Hindoos. This evening there are present from the two schools 740 youths, 140 being Moslems. There is a staff of about 120 teachers, all more or less versant with the art of teaching."

In 1853 Mr. Johnstone died. In 1855 Mr. Anderson followed his friend and colleague. From that time a great declension fell upon the mission. None could be found to tread in the step of the founders of the mission. Many gentlemen took up the task, but the climate and the greatness of the labor that fell upon them sent one home after another till it was difficult to get any to succeed them.* Matters continued unsettled till the arrival of the Rev. W. Miller in 1863. The history of the schools since then is well known and the tables in the appendix give a very clear account of the progress of the schools. When Mr. Miller arrived the maximum fee in the central school was four annas, and many paid much less. Now the average fee is more than one rupee per mensem, and Rupees 10,000 is received in the year from this source alone.

It would not be right to close this account of the Free Church Mission without drawing marked attention to that portion of Mr. Stevenson's letter (in Appendix I., page 17,) referring to the training of female teachers. The lack of any adequate provision for providing female teachers is now the one great blot on our educational system. It is certain that the native public have retired from the old position of antagonism to female education, but few things are more saddening in this connexion than the sight of a girls' school whose every teacher is a man, only too frequently some old and illiterate Brahman who teaches merely for a living and has no shadow of sympathy with the work for which he is an unwilling agent. It cannot be that female education should be either really healthy or fully popular until the teachers of the girls are themselves females. Yet, with the exception of the Government Female Normal School and this training class of the Free Church Mission, absolutely nothing has been systematically done towards this great end. Even of the two named—one, the Government Female Normal School, is a mere name, without any practical value whatever. The pupils are mere school girls, who, after years of instruction, will be perhaps on a level with the girls they would have to teach were they to become teachers within any reasonable period. They are drawn to the school by the enticement of a large monthly allowance; remain as long as they like to leave it when they are tired of its discipline or instruction; and are not called upon to refund the salaries they have received, although those payments were offered on the distinct understanding that the recipients should become teachers. It is not to be inferred from this that the lady principal is at fault. Far from that. The only regret is that she has no sphere of labor worthy of her experience and power. The normal school was established in deference to, and under the counsel, of Miss Carpenter, whose flying visit to India so greatly compromised the cause of education. The school was founded on altogether erroneous principles and cannot succeed under any management. The other organization is altogether different. There is no finer or more pleasant sight in Madras than that offered by the Hindoo girls' day school, where 200 girls of good caste are daily instructed by carefully-trained and very competent female teachers, where the girls of the highest class are all preparing for the Government examination for certificates of competency as teachers; and where, judging from past experience, all will succeed in gaining the much-valued certificate. Here no girl receives the opportunity of becoming a teacher until she has proved her intellectual capacity, learned what are the pleasures and difficulties of teaching, found that she loves the occupation. Under the earnest and continual supervision of the Rev. R. M. Bauboo, the girls' day school and the Balica Patasala have become most efficient agents in the training of teachers, the senior girls from the latter institution joining the other in the higher classes. Nothing has given me greater pleasure in connexion with this report than the sight of

this machinery, as simple as it is effective, for training female teachers. In no way can the municipality more profitably apply its funds than in requiring that every large aided girls' school shall have an agency of this kind connected with it, or in itself establishing a model girls' school with normal classes attached. Two principles must always be kept in view if success be desired: first, that no female should be allowed to enter a normal class unless she have previously excelled as a pupil; secondly, no normal class can be of great value unless it be connected with a large and well managed practising school. The effective training of a sufficient supply of female teachers is the great want of the day in connexion with education in Madras.

It will be well to close this account of the mission by giving the following table showing the expenditure on the schools from the foundation of the mission to the year 1854. There is a gap of two and a half years in 1841—43, and there is another gap of six years between this table and those given by the Rev. W. Stevenson. It seems impossible to obtain the figures for the missing years. It must, however, be borne in mind that the table now given does not include the missionaries' salaries, while in Mr. Stevenson's tables this outlay is included :—

Years.	Subscriptions and Donations to the Institution and Schools.			School Fees.			Fund for General Purposes.			Total.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1837	...	...	...	...	...	...	...	...	...	...	...	...
1838	2,440	0	0	1,159	8	0	...	...	...	3,599	8	0
1839	3,756	12	5	1,280	8	0	...	...	...	5,037	4	5
1840	7,527	3	0	1,234	0	0	...	...	...	8,761	3	0
1841	...	...	...	...	...	...	...	...	...	...	...	...
1842	...	...	...	...	...	...	...	...	...	...	...	...
1843, till August 3rd	...	...	...	...	...	...	...	...	...	...	...	...
1843, from August 3rd	1,115	0	0	653	8	0	820	0	0	2,588	8	0
1844	5,899	11	0	1,177	0	0	12,307	8	0	19,384	3	0
1845	10,026	7	6	1,170	12	0	5,296	12	9	16,494	0	3
1846	11,406	9	3	964	12	0	2,667	0	0	15,038	5	3
1847	11,253	4	0	307	0	0	4,976	10	0	16,536	14	0
1848	12,000	7	0	289	0	0	6,033	0	0	18,322	7	0
1849	10,307	11	2	310	4	0	3,757	0	0	14,374	15	2
1850	11,202	11	6	297	12	0	1,686	0	0	13,188	7	6
1851	10,893	0	2	254	9	8	3,201	5	6	14,348	15	4
1852	9,575	4	0	...	...	...	3,145	0	0	12,720	4	0
1853	9,657	5	6	...	...	...	2,615	8	0	12,272	13	6
1854	9,288	15	0	...	...	...	2,463	8	0	11,752	7	0
1855	...	...	...	...	...	...	...	...	...	...	...	...
										1,67,022	4	0
Contributed for Mission Buildings										22,000	0	0
Do. for Johnston Scholarship ...										5,000	0	0
Value of Nellore Property										5,000	0	0
Total contributed by friends in India from the disruption till Mr. Anderson's death, not including part of 1855.										1,99,022	4	0

We must now go back to the Government agency. It has been seen that in the absence of any well defined and generally accepted plan, nothing had been done exhibiting results at all comparable with the care and labor expended. Every body was disheartened, and there was a complete suspension of educational measures until December 1839, when Lord Elphinstone, who had succeeded to the Government shortly after the plans of the committee of native education were submitted, brought forward a scheme, conforming more closely to the instructions of the Court of Directors and of the Government of India, and providing for the immediate establishment of one central collegiate institution at Madras, and eventually of a set of provincial colleges and schools in con-

nexion with the central institution. Reference was again made to the Governor-General, and Lord Auckland forwarded a long minute on what he considered the true principles that should govern native education.

At the time the above minute was being penned, the Governor of Madras was engaged in preparing his scheme for the establishment of an English college, which was laid before his council on the 12th of the following month. Lord Elphinstone dissented altogether from the recommendations made by the committee for native education, which, he observed, fell far short of the views of the Supreme Government and of the general committee at Calcutta, if indeed they were not directly opposed to them. He remarked that the principal points urged upon the attention of the Supreme Government and the general committee were :—

1*st.*—The discontinuance of the system of frittering away the sums allowed for educational purposes upon mere elementary schools and upon eleemosynary scholars.

2*nd.*—The establishment of a collegiate institution at the presidency upon the plan of the Hindoo college at Calcutta.

3*rd.*—The encouragement of native co-operation and confidence by joining the most influential and respectable natives with Europeans in the management of the institution.

All these points Lord Elphinstone considered to have been more or less overlooked by the committee for native education.

He proceeded to sketch out his plan for the establishment of a central collegiate institution or university, which is embodied in the following rules :—

1*st.*—That it is expedient that a central collegiate institution or university should be established at Madras.

2*nd.*—The Madras University to consist of two principal departments, a college for the higher branches of literature, philosophy, and science, and a high school for the cultivation of English literature and of the vernacular languages of India, and the elementary departments of philosophy and science.

3*rd.*—The governing body to be denominated the President and Governors.

4*th.*—The college department to be placed under a principal and professors. The high school under a head master and tutors.

5*th.*—Members of all creeds and sects shall be admissible; consistently with which primary object, care shall be taken to avoid whatever may tend to violate or offend the religious feelings of any class.

6*th.*—It shall form no part of the design of this institution to inculcate doctrine of religious faith, or to supply books with any such view.

7*th.*—No pupils shall be admissible in any department, but such as are able to read and write the English language intelligibly.

8*th.*—Pupils shall pay according to such rates as may be hereafter established by the President and Governors.

9*th.*—Should any sums be hereafter bestowed upon the institution for the purpose of endowing scholarships in the high school or studentships in the college, the students and scholars appointed to them shall be admitted in such manner as may be determined by the President and Governors.

Lord Elphinstone's scheme involved the dissolution of the native education committee, and the abolition of the central school at the college, and in the course of the following year all the preliminary measures for the establishment of the high school department of the university were carried out.

It does not fall in with the scope of this report to describe the long and complicated discussions that accompanied every step in the establishment of the High School and Madras University, as they were manifestly not concerned with elementary education. The Court of Directors repeatedly urged the consideration of measures for improving existing elementary schools; but from 1845 to 1852 the local authorities could only think of high class education and the establishment of high schools in Madras and the provinces. The only reference to elementary education was in connexion with a proposal made by Government in 1841, that some scheme might be arranged which should secure a preference in appointments to the public service in favor of those who could pass an educational test examination. This discussion continued for many years, and the introduction of any such test was strongly opposed by those who dwelt upon the necessity of maintaining intact the patronage of heads of departments. In 1852 the Government expressed their concurrence in the opinion of the minority of the University board, that "the heads of offices should, for the present at least, be left unshackled in the selection of persons for public employment, with this provision for their information, that a list of all candidates, who are found on examination to be qualified, shall be published periodically in the Government Gazette."

In consequence of these instructions the system of an annual examination for the Government service was reverted to, and an examination was held at the commencement of that year upon a plan very similar to that adopted by the former Council of Education, certain fixed subjects being laid down, in which a certain amount of proficiency was required to entitle any candidate to reward, whatever might be his superiority over his competitors. This was the origin of the present Uncovenanted Civil Service examination. Seldom has any Government initiated a scheme more fraught with public benefit than when in 1852—54 these examinations were made the test of fitness for the Government service. This test sent thousands of the sons of respectable parents to school and swelled that great educational wave which has continued to our own time. About 750 persons educated in Madras schools yearly reach such a standard of instruction as to justify their hope of passing the examination. Though very many are totally unfit to express themselves intelligibly in English writing, almost every applicant has such a colloquial knowledge of English and such an acquaintance with the ordinary processes of arithmetic as would have shamed the best scholars of thirty years ago. But even this test required some ten or twelve years' discussion before it could be put even partially in force. No two authorities could agree on this or any other educational matter. While Government was thus dallying with the very principles of the education it proposed to give, yet another rival entered the field. This was the offspring of a decree of the Supreme Court and has since become most favorably known as the educational part of Patcheappah's Charities.

Patcheappah's.

The founding of Patcheappah's marks an era in the history of education here, as it was the first example of intelligent native gentlemen of various castes combining to aid the cause of popular instruction. To Patcheappah himself little credit seems due on this special ground, as there is scarcely reason to suppose that he thought of schools at all, although a part of his great property was left for purposes of general benevolence. I cannot better describe the events that led to the founding of the school than in the words of Mr. George Norton, its first patron:—

"Patcheappah, in whose name these institutions are founded, was a wealthy Hindoo, who, dying about seventy years ago, left one lakh of pagodas by his will for the establishment of charities, chiefly of a religious character, but in part dedicated to objects of

general benevolence. The Advocate-General, Sir Herbert Compton, having discovered that these charities were totally unperformed, and the funds spoliated by the successive executors of his will, filed an information in the Supreme Court, and obtained a general decree against the party finally liable for an account of the fund, to be paid with accumulated interest—amounting to many lakhs of rupees—and also for the performance of the charities. But a small portion of the monies due had been (or indeed could be) paid by the party liable. In this state of the cause the succeeding Advocate-General proceeded to prosecute the suit further upon succeeding to office.

"That officer succeeded beyond expectation in realizing monies traced to the hands of the party liable; and had the fortune to trace, further, a box of valuable jewels belonging to the estate, which had been placed in deposit at the treasury. He further succeeded in establishing a large claim on a Tanjore bond. In the whole there were finally collected to the credit of the charities nearly eight lakhs of rupees.

"The next consideration was to settle, under the sanction of the Supreme Court, in what way these monies should be disposed of, and for this purpose a scheme was prepared, whereby, in due accordance with the provisions of the will, and without trenching upon any specific religious or benevolent charities mentioned in the will, it was proposed that all the accumulated sums beyond one lakh of pagodas (that is, upwards of four lakhs of rupees with all accumulating interest,) should be devoted to educational establishments in various parts of the Presidency, and particularly at Madras. The scheme provided all details for the quality, localities, subjects of instruction, and governance of these institutions—and they were all finally incorporated in a decree of the court.

"But a new difficulty then arose in consequence of the decree having, of legal necessity, provided that, as to those charities, both religious and educational, to be performed and established in the provinces, they were to be ordered and governed by the Board of Revenue under the Regulations of Government, and the Supreme Court, after approving the scheme, confined its actual directions for their establishment to those which were to be founded and performed *in Madras itself.*

"After some years directions were given, under Lord Elphinstone's government, for the Board of Revenue making such orders as were necessary to carry out the decree of the Supreme Court and the wishes of the Court of Directors; and accordingly a species of Letter Patent was drawn up, signed and sealed by the Members of the Board, incorporating the decree and the scheme for establishing the educational institutions, and for governing the whole of the charities by a body of native trustees."

The provisions of the decree, authorizing the appropriation of the proceeds from the surplus funds to the purposes of native education, had next to be carried into effect; and a school in Black Town was established in January 1842 for affording gratuitous education to the poorer classes of the native community in the elementary branches of English literature and science, coupled with instruction in Tamil and Telugu. The high school of the Madras University was then in its infancy, and, as according to the rules of that institution, no lad was eligible for admission who could not read English with some fluency, the want of a school of this primary nature was urgently felt by the rich as well as the poor. Further, as the education was imparted gratis, according to the fundamental rules of the institution, the sphere of its usefulness became wider and wider, till its numerical strength surpassed all expectation, and the trustees found themselves necessitated, though unwillingly, to restrict the rapid influx of pupils, and to refuse to listen to pressing demands for admission. During the first five years of its existence the charges of this institution alone rose from Rupees 137 to Rupees 1,085 per mensem. In the latter part of this period the numerical strength of the institution was once so high as 882.

During the ensuing two years of 1847 and 1848 no material change was introduced that deserves to be recorded. Applications for admission continued to pour in from all quarters, to satisfy which, under the then existing circumstances, became a matter of extreme difficulty, and to reject which was a very painful task. It was then suggested to the president and trustees that a small monthly tuition fee might be exacted from all such scholars as could afford to pay it, the amount being appropriated to the employment of additional teachers and the reception of a large number of pupils. This suggestion was immediately adopted. It was, however, soon cancelled in consideration of the great paucity of the fee-paying scholars as compared with the free; the amount of tuition fee collected from them being in no way deserving of consideration.

It was the original intention of the trustees to establish a few schools in the provinces contemporaneously with the central institution in the presidency; but circumstances deterred them from engaging in the task. The central school was, therefore, first established and conducted under their immediate supervision. Emboldened by its success, a branch school was then opened at Conjeveram in the year 1846, on a limited scale, to be extended in case it should work to their satisfaction. There were, in 1855, 64 boys studying in the new school which imparts instruction in English, Tamil, and Telugu. The branch school at Chedumbarum was opened in the year 1850. The number of scholars on the rolls of the institution at the end of 1854 was 65.

About the same time that the central institution was established in Black Town an endowment was founded in the high school of the Madras University, with the view of providing education in the higher branches of literature and science to lads in poor circumstances, but deserving of encouragement. Those that enjoyed the benefit of this endowment were divided into two classes, called Patcheappah's Free and Endowed Scholars; the former had their school fee paid from the endowment, and the latter were in receipt of monthly stipends. This endowment was at first limited to Rupees 2,500, payable annually, but was subsequently, in the year 1853, reduced to Rupees 1,800, as the fee exacted from the boys in that institution had been reduced from 4 to 2 rupees per month.

The trustees also gave great aid to certain vernacular institutions established in and about Madras. These institutions are founded on systematic principles, and afford to the young useful instruction in Tamil and Telugu, in some instances combined with Sanscrit. They seemed deserving objects of the bounty of Patcheappah, and as such have been encouraged and partly supported by pecuniary grants made annually from these funds at the celebration of the anniversaries of the founder's day.

The foundation stone of the fine hall of this institution was laid by George Norton, Esq., late Advocate-General and patron of these educational charities, in the midst of a vast concourse of the native inhabitants of Madras on the 2nd of October 1846. The ceremony of the opening took place on the 20th March 1850, amidst a thickly crowded assembly of the European and Native gentry, and Sir Henry Pottinger presided on the occasion.

At the back of this noble structure, and occupying three sides of a rectangle, the hall standing in front of the fourth side, was erected a separate building three stories high, portioned out into class-rooms for the scholars.

The central school now is only a part of the operations of the charity in Madras, and before turning to other subjects it is necessary to complete the story of this excellent Hindoo agency.

Govindoo Naidoo belonged to a respectable family of the village of Arnary near Stripermatur. The whole of this family removed to Madras during the disturbances created by Hyder, and settled themselves here. The success of Govindoo Naidoo in life was good, and his fortune consisted chiefly of houses and godowns on the

Second Line Beach. He had been performing for thirty-five years during his life time several religious charities at Madras, Conjeveram, and other places, but having, in his later days, become apprehensive for certain reasons that these charities would not be faithfully performed by his heirs and relatives, he requested the trustees of Patcheappah's to take charge of the whole of the landed property set apart for these objects and to perform the charities. The trustees agreed to do so, and a deed was drawn up on the 27th day of March 1846 laying down specific directions for the appropriation of the rents and profits derived from the said property. The estimated value of this property at the time of transfer was 40,000 rupees. The income from it was calculated at Rupees 260 per mensem, or 3,120 rupees per annum, and the deed of trust alluded to provided for a total annual expenditure of Rupees 1,387, inclusive of allowances for the maintenance of the surviving members of his family. The surplus left was Rupees 1,733 per annum, or Rupees 144 per mensem.

The charities were managed by Govindoo Naidoo himself during the rest of his life time. He died on the 21st December 1847, and the trustees have ever since carried them out with all possible care and supervision. The important provision in the deed of trust which made this benevolent gentleman's endowment so useful and illustrious, is the discretion given to the trustees to appropriate the surplus to purposes of native education.

The trustees, considering that the annual surplus did not form a sure and permanent basis whereon they could found any educational charities, allowed that surplus to accumulate into a fund. In 1856, however, a few scholarships were established in Patcheappah's Central School in the name of Govindoo Naidoo, and the cost of the annual prize books was paid from his funds. The sum accumulated until it amounted to Rupees 6,200 in Government securities, together with an annual income of nearly Rupees 3,300 from the rents of landed property. It was then proposed to open a primary school to lessen the pressure on to the central school, which was crowded with pupils. The new institution was called "Govindoo Naidoo's Primary School," and was opened in separate premises in 1864, and at the end of the first year there were 463 pupils. Government gave and gives very liberal aid. In 1865 Rupees 3,500 was given by the charity, Rupees 2,500 by the scholars in fees, and Rupees 1,000 by Government in grants-in-aid. In 1871 the receipts were Rupees 3,600 from the charity, Rupees 5,200 from the pupils, and Rupees 3,500 from Government.

In the year 1869 a third school of equal importance was established by means of a bequest from C. Streenivassa Pillay, who had been for several years president of Patcheappah's charities. Streenivassa Pillay belonged to a well known and highly respectable family of Madras, and is fresh in the memory of the present generation. He distinguished himself by courage, energy, and perseverance in almost all public undertakings calculated to increase the happiness of Hindoo community. He dedicated no smaller a sum than 70,000 rupees to charitable education. He liberally endeavoured to educate the Hindoo female and elevate her in the social scale, by cultivating her understanding; and at the time of his death he had engaged in an attempt to break through one of the most pernicious of the prejudices of caste, and to introduce the marriage of widows.

Not content with his personal labors and large expenditure during his life time on several public undertakings calculated to benefit the native community he left behind a permanent endowment in landed property and died 27th March 1853. The indenture constituting the endowment is dated 5th July 1849. This estate called Thoducadu contains about 1,500 cawnies or thereabouts, and one moiety of the profits therefrom is to be devoted to some educational purposes within the town of Madras and upon the same discretion of the trustees as is allowed in respect of Patche-

appah's charities by the decrees of the late Supreme Court and orders of the Board of Revenue. The indenture further stipulates that in default of any male personal representative of the said Streenivassa Pillay all rents and profits of the estate are for ever to be disposed of for educational purposes.

The net proceeds of the moiety of the village were only Rupees 378-7-9 at first, but afterwards rose to Rupees 650. The surplus of past years amounted to Rupees 7,900, which sum was invested in Government securities. The interest on this funded property, added to the proceeds from the endowment, enabled the trustees to establish a separate school in the name of Streenivassa Pillay for the education of boys solely in Sanscrit and other languages, in order gradually to improve the vernacular literature of the country; but the absence of English, to which great importance is attached by the boys, kept the strength of the school very low; and, as there were already a sufficient number of Anglo-vernacular schools in the town, the trustees abolished the institution and directed their efforts to impart education to respectable Hindoo girls, as being more consistent with the earnestness shown by Streenivassa Pillay in improving the social condition of the Hindoo female. The Telugu branch of the girls' school was accordingly established in October 1866, and the Tamil department was added in June 1867.

The trustees found it difficult to secure punctuality in the attendance of the girls at the school, and the least important domestic ceremonies or festivals disturbed their studies. They, therefore, instituted monthly prizes for regular attendance, and this measure has secured the comparatively good average attendance for a Hindoo girls' school.

In 1871 the cost of the school was met by Rupees 900 from the charity, Rupees 250 from Patcheappah's, Rupees 740 from Government, and nearly Rupees 200 from school fees. There were 180 girls in attendance at the end of 1871. The school is a good one, the largest that is maintained by native agency alone.

The following table shows the receipts and expenditure on account of Patcheappah's charities during the year 1871 :—

Receipts.	RS.	A.	P.	Disbursements.				RS.	A.	P.
Balance of the previous year ...	71,961	5	2	Religious charities...				12,479	4	1
Interest on the entire funded capital and on Government promissory notes in hand	31,421	12	10	Educational, &c.						
School fee realized in the Central School	5,484	12	0	Central School. Rs.	23,719	2	1			
School fee realized in the Branch Schools	1,819	1	1	Branch Schools. ,,	8,292	15	0			
Total of grants from Government on account of the Central and Branch Schools	13,514	11	4	Trustees' office and anniversary charges... ... ,,	4,482	11	2			
Revenue of the Tinnengoody Shrotrium	964	11	2	Buildings at Madras and in the interior ,,	12,379	12	8			
Other items	112	13	3	Kist, establishment, and contingent charges of the Shrotrium village of Tinnengoody and Patcheappah Moodeliar's bounty to poor ... ... ,,	761	15	11			
				Other items ... ,,	1,157	10	1			
								50,794	2	11
								63,273	7	0
				By Balance				62,005	11	10
Total ...	1,25,279	2	10	Total ...				1,25,279	2	10

If the three charities be combined, as they already are in management, the results are as follow :—

Receipts	RS.	A.	P.	Disbursements.	RS	A.	P.
Balance on 1st January 1871 ...	86,701	6	8	Religious Charities	13,173	0	5
Interest on funded capital, rents of houses, and revenue from lands.	36,914	10	9	Maintenance of estates, buildings, &c.	14,340	13	6
School fees	12,660	4	1	Educational	48,004	1	6
Grants-in-aid from Government ...	17,797	12	6	Other charges	910	10	1
Other items	121	3	9		76,428	9	6
				By Balance	77,766	12	3
Total ...	1,54,195	5	9	Total ...	1,54,195	5	9

EDUCATIONAL TABLES.

EDUCATION IN MADRAS, 1871.

TABLE I.—*Showing the Number of Schools, their Standard of Instruction, and Mode of Government.*

Division.	Ward.	Pyall Schools.				Better sort Vernacular.				English Schools.				Anglo-Vernacular.				Schools of High Standard.				Schools under a Committee.				Proprietary Schools.				Private Schools.				Schools under Government.				Total of all Schools.			
		No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools	Under Instruction.			No. of Schools.	Under Instruction			No. of Schools	Males.	Females.	Total.
			Males.	Females	Total		Males	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males	Females.	Total.		Males.	Females.	Total.		Males.	Females	Total.	No. of Schools	Males.	Females.	Total.		Males.	Females.	Total.				
1st	East ...	17	285	15	300	13	312	140	452	3	181	86	267	3	153	27	180	...	...	...	...	14	570	241	811	...	...	...	...	22	361	27	388	...	...	...	...	86	931	268	1,199
,,	West...	34	670	31	701	9	173	149	322	...	...	...	...	4	149	...	149	...	...	...	...	7	187	145	332	...	...	...	...	40	805	35	840	...	...	...	...	47	992	180	1,172
2nd	North..	22	420	9	429	6	93	65	158	3	49	...	49	3	71	...	71	1	45	...	45	4	108	60	168	2	25	1	26	29	545	13	558	...	...	...	...	35	678	74	752
,,	South .	25	482	18	500	2	25	4	29	...	...	...	...	6	169	16	185	2	227	...	227	2	28	17	45	1	110	...	110	31	648	21	669	1	117	...	117	35	903	38	941
,,	Centre.	31	568	40	608	15	178	360	538	..	...	...	...	33	910	231	1141	1	160	...	160	8	287	525	812	2	49	...	49	70	1,480	106	1,586	...	...	...	...	80	1,816	631	2,447
3rd	North .	61	1416	51	1467	2	90	...	90	4	38	21	59	10	288	209	497	...	...	...	...	5	195	140	335	...	...	...	...	72	1,637	141	1,778	...	...	...	...	77	1,832	281	2,113
,,	South ..	9	205	...	205	6	39	641	680	4	145	436	581	3	562	...	562	6	1759	...	1759	18	2476	1077	3,553	...	...	...	...	10	234	...	234	...	...	...	...	28	2,710	1077	3,787
4th		12	231	6	237	7	96	115	211	...	...	...	...	3	97	9	106	...	...	...	...	5	112	116	228	1	4	3	7	16	308	11	319	...	...	...	...	22	424	130	554
5th	North..	35	713	21	734	4	39	81	120	9	258	216	474	14	527	286	813	2	384	...	384	14	848	437	1,285	2	31	26	57	48	1,042	141	1,183	...	...	...	...	64	1,921	604	2,525
,,	South..	22	435	28	463	8	105	362	467	9	281	353	634	13	197	244	441	2	211	...	211	21	563	890	1,453	1	5	2	7	30	624	83	707	2	37	12	49	54	1,229	987	2,216
6th	North..	7	129	7	136	1	30	..	30	1	...	180	180	3	140	6	146	...	...	...	...	4	151	186	337	...	...	...	...	8	148	7	155	...	...	...	...	12	299	193	492
,,	South..	8	157	...	157	5	118	8	126	...	...	...	...	5	232	37	269	2	494	...	494	10	577	45	622	...	...	...	...	9	189	..	189	1	235	...	235	20	1,001	45	1,046
7th	North..	18	441	4	445	1	...	83	83	3	65	59	124	3	381	...	381	...	...	...	...	6	420	142	562	...	...	...	...	19	467	4	471	..	...	...	...	25	887	146	1,033
,,	South..	17	368	7	375	4	142	91	233	1	30	...	30	4	109	12	121	...	...	...	...	1	64	..	64	...	...	...	...	25	585	110	695	...	...	...	...	26	649	110	759
,,	Centre	21	726	13	739	2	13	89	102	...	...	...	...	7	460	...	460	3	565	...	565	2	281	89	370	...	...	...	...	23	918	13	931	3	565	...	565	33	1,764	102	1,866
8th	North..	34	588	26	614	5	107	16	123	...	...	...	...	13	359	29	388	1	21	...	21	10	301	40	341	1	3	4	7	42	771	27	798	...	...	...	...	53	1,075	71	1,146
,,	South..	15	277	10	287	2	30	67	97	2	4	97	101	4	110	1	111	1	111	...	111	4	113	163	276	...	...	...	...	19	372	12	384	1	47	...	47	24	532	175	707
	Total ...	388	8111	285	8397	92	1590	2271	3861	39	1051	1448	2499	131	4914	1107	6021	21	3977	...	3977	135	7281	4313	11,594	10	227	36	263	518	11,134	751	11,885	8	1001	12	1013	671	19,643	5112	24,755

EDUCATION IN MADRAS, 1871.

TABLE II.—*Showing the Nationality and Sex of the Pupils and the Monthly Income from Fees.*

Division.	Ward.	Schools for Hindus alone.				Schools for Mahommedans				Schools for Pariahs				Schools for Europeans and Eurasians.				Schools for all Castes.				Schools for both Sexes				Schools exclusively for Males		Schools exclusively for Females.		Total of all Schools.				Total Monthly Income from School Fees.		
		No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Males.	No. of Schools.	Females.	No. of Schools	Males.	Females.	Total.	RS	A.	P.
			Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.											
1st	East ...	20	481	56	537	1	15	...	15	12	254	126	380	2	31	86	117	1	150	...	150	15	425	162	587	18	506	3	106	36	931	268	1,199	198	15	0
,,	West...	40	806	167	973	2	51	2	53	5	135	11	146	...	...	..	...	...	...	...	...	17	478	45	523	28	514	2	135	47	992	180	1,172	204	1	5
2nd	North...	32	605	67	672		...	..	...	3	73	7	80		...	...	...	..	...	...	...	8	216	20	236	26	462	1	54	35	678	74	752	216	0	2
,,	South...	32	676	24	700	...	...	.	...	1	...	14	14	...	...	..	...	2	227	..	227	10	196	24	220	24	707	1	14	35	903	38	941	486	7	0
,,	Centre	79	1,792	621	2,413	..	...	..	...	...	...	...	...	..	...	...	...	1	24	10	34	21	422	116	538	54	1,394	5	515	80	1,816	631	2,447	901	1	5
3rd	North...	56	1,332	220	1,552	13	298	22	320	5	188	18	206	3	14	21	35	...	...	...	...	18	437	150	587	57	1,395	2	131	77	1,832	281	2,113	494	13	8
,,	South..	20	1,629	594	2,223	...	...	..	...	2	39	47	86	5	631	436	1,067	1	411	...	411	..	...	...	...	20	2,710	8	1,077	28	2,710	1,077	3,787	2,712	14	6
4th		13	243	64	307	6	94	10	104	3	87	56	143	...	...	...	...	..	...	...	...	9	159	23	182	11	265	2	107	22	424	130	554	77	1	7
5th	North...	41	890	281	1,177	2	16	.	16	5	105	32	137	11	305	241	546	5	599	50	649	19	497	288	785	40	1,424	5	316	64	1,921	604	2,525	1,150	12	0
,,	South	27	540	445	985	2	17	2	19	10	144	126	270	12	465	350	815	3	63	64	127	15	231	200	431	27	998	12	787	54	1,229	987	2,216	968	1	10
6th	North .	5	89	...	89	..	...	..	...	5	137	13	150	1	...	180	180	1	73	...	73	4	107	13	120	7	192	1	180	12	299	193	492	57	6	0
,,	South..	13	829	5	834	..	...	...	...	6	142	40	182	...	...	...	...	1	30	..	30	4	380	45	425	16	621	...	...	20	1,001	45	1,046	306	0	0
7th	North .	14	216	28	244	3	249	..	249	1	67	...	67	5	295	118	413	2	60	...	60	3	64	4	68	20	823	2	142	25	887	146	1,033	332	9	8
,,	South...	24	574	110	684	1	11	..	11	...	...	..	...	...	...	..	...	1	64	..	64	8	175	110	285	18	474	...	...	26	649	110	759	161	4	0
,,	Centre.	20	945	93	1,038	10	444	9	453	..		...	...	..	...	...	...	3	375	...	375	5	122	13	135	27	1,642	1	89	33	1,764	102	1,866	1,580	3	0
8th	North .	42	883	48	931	8	86	3	89	1	13	3	16	1	12	15	27	1	81	2	83	20	326	71	397	33	749	..	...	53	1,075	71	1,146	290	0	0
,,	South...	19	361	78	439	1	47		47	..	..	...	...	4	124	97	221	...	...	...	...	6	108	44	152	16	424	2	131	24	532	175	707	113	6	0
	Total ..	497	12,897	2,901	15,758	49	1,328	48	1,376	59	1,384	493	1,877	44	1,877	1,544	3,42[illegible]	[illegible]	[illegible]57	126	2,283	182	4,343	1,328	5,671	442	15,300	47	3,784	671	19,643	5,112	24,755	10,251	1	8

EDUCATION IN M AS, 1871.

PYALL SCHOOLS.

TABLE III.—*Showing the Number of Schools, their Standard of Instruction and Mode of Government.*

Locality.		Telugu.				Tamil.				Telugu and Tamil				Hindustani				Others				Proprietary				Private				Total.			
			Under Instruction.				Under Instruction				Under Instruction.				Under Instruction				Under Instruction.				Under Instruction.				Under Instruction.						
Division.	Ward.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.
1st ...	East	1	19	...	19	14	229	15	244	1	22	...	22	...	...	...	...	1	15	...	15	...	..	...	..	17	285	15	300	17	285	15	300
,, ...	West	12	273	18	291	20	346	11	357	.	...	...	...	2	51	2	53	...	...	...	..	.	...	...	..	34	670	31	701	34	670	31	701
2nd ...	North ...	8	162	8	170	14	258	1	259	.	...	..	...	...	...	...	...	..	...	...	...	.	...	..	...	22	420	9	429	22	420	9	429
,, ...	South ...	10	137	6	193	13	252	6	258	2	43	6	49	...	...	...	..	..	...	...	...	...	...	..	...	25	482	18	500	25	482	18	500
,, ...	Centre ...	23	397	37	434	7	144	...	144	1	27	3	30	...	...	..	...	.	..	...	.	...	...	.	...	31	568	40	608	31	568	40	608
3rd ...	North ...	23	524	20	544	26	586	3	589	2	42	6	48	10	264	22	286	..	...	...	...	...	...	.	...	61	1,416	51	1,467	61	1,416	51	1,467
,, ...	South ...	4	75	...	75	4	81	...	81	1	49	...	49	...	...	..	...	.	..	..	..	...	...	.	...	9	205	..	205	9	205	...	205
4th ...	... ...	4	71	...	71	5	113	1	114	...	...	...	...	...	...	...	...	3	47	5	52	...	...	..	...	12	231	6	237	12	231	6	237
5th ...	North ..	13	253	7	260	21	452	14	466	...	..	...	...	1	8	...	8	...	..	..	...	1	17	1	18	34	696	20	716	35	713	21	734
,, ...	South ...	5	122	15	137	15	296	11	307	...	...	..	...	2	17	2	19	...	..	..	.	..	...	...	...	22	435	28	463	22	435	28	463
6th ...	North ...	2	28	...	28	5	101	7	108	...	...	...	...	...	...	..	...	..	...	.	.	...	...	...	...	7	129	7	136	7	129	7	136
,, ...	South ...	1	8	...	8	6	119	...	119	1	30	...	30	...	...	...	...	...	..	..	..	...	...	...	...	8	157	...	157	8	157	...	157
7th ...	North ...	2	61	...	61	11	268	4	272	2	60	...	60	...	...	..	...	3	52	..	52	...	...	...	..	18	441	4	445	18	441	4	445
,, ...	South ...	4	89	...	89	12	268	7	275	...	...	...	...	...	...	...	...	1	11	..	11	...	...	..	...	17	368	7	375	17	368	7	375
,, ...	Centre ...	3	83	1	84	7	178	3	181	1	21	...	21	...	...		..	10	444	9	453	...	...	...	...	21	726	13	739	21	726	13	739
8th ...	North ...	4	46	1	47	20	403	22	425	2	53	..	53	...	...	...	...	8	86	3	89	...	...	...	...	34	588	26	614	34	588	26	614
,, ...	South ...	1	21	...	21	12	233	9	242	1	21	1	22	..	...	...	...	1	2	...	2	...	...	...	...	15	277	10	287	15	277	10	287
	Total ...	120	2,419	113	2,532	212	4,327	114	4,441	14	368	16	384	15	340	26	366	27	657	17	674	1	17	1	18	387	8,094	285	8,379	398	8,111	286	8,397

EDUCATION IN MADRAS, 1871.

PYALL SCHOOLS.

TABLE IV.—*Showing the Nationality and Sex of the Pupils and the Monthly Income from Fees.*

Division.	Ward.	Hindu Schools.				Mahomedan Schools.				Pariah Schools.				Europeans and Eurasians Schools				Schools for all Castes.				Schools for both Sexes.				Schools for Males.		Schools for Females.		Total.				Monthly Income of School Fees.		
		No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.		No. of Schools.		No. of Schools.	Under Instruction.					
			Males	Females.	Total.		Males.	Females	Total		Males	Females	Total		Males.	Females	Total		Males	Females.	Total.		Males.	Females.	Total.	No of Schools.	Males.	No. of Schools.	Females.	No. of Schools.	Males.	Females.	Total.	RS.	A.	P.
1st ...	East	14	240	15	255	1	15	...	15	2	30	...	30	...	..	...	..	...	...	...	...	4	72	15	87	13	213	...	...	17	285	15	300	43	5	0
,, ...	West... ...	31	608	29	637	2	51	2	53	1	11	...	11	...	...	...	...	...	...	...	...	14	323	31	354	20	347	...	...	34	670	31	701	135	12	0
2nd ...	North ...	20	378	9	387	...	...	...	...	2	42	...	42	...	...	...	...	...	...	...	...	5	154	9	163	17	266	...	...	22	420	9	429	71	0	0
,, ...	South ...	25	482	18	500	...	...	...	...	...	...	...	...	...	...	..	.	...	...	...	..	8	183	18	201	17	299	...	...	25	482	18	500	100	4	0
,, ...	Centre ...	31	568	40	608	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	11	229	40	269	20	339	...	...	31	568	40	608	144	0	0
3rd ...	North ...	46	1,090	29	1,119	13	298	22	320	2	28	...	28	...	...	...	...	...	...	...	...	12	325	42	367	48	1,091	1	9	61	1,416	51	1,467	338	10	6
,, ...	South ...	9	205	...	205	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	9	205	...	...	9	205	...	205	49	0	0
4th ...	... ...	9	184	1	185	3	47	5	52	...	...	...	...	...	...	...	..	...	...	...	...	4	66	6	72	8	165	...	...	12	231	6	237	42	0	0
5th ...	North ...	31	659	16	675	1	8	...	8	2	16	5	21	...	...	...	...	1	30	...	30	10	168	21	189	25	545	...	...	35	713	21	734	144	4	0
,, ...	South ...	14	308	26	334	2	17	2	19	6	110	...	110	..	...	...	...	...	...	...	...	8	139	28	167	14	296	...	...	22	435	28	463	146	5	0
6th ...	North ...	4	70	...	70	...	...	...	...	3	59	7	66	...	..	...	...	...	...	...	...	3	59	7	66	4	70	...	...	7	129	7	136	24	4	0
,, ...	South ...	6	119	...	119	...	...	..	...	1	8	...	8	.	...	...	...	1	30	...	30	...	...	...	...	8	157	...	...	8	157	...	157	25	12	0
7th ...	North ...	14	349	4	353	2	32	...	32	...	...	..	...	...	..	...	...	2	60	...	60	3	64	4	68	15	377	...	...	18	441	4	445	123	10	0
,, ...	South ...	16	357	7	364	1	11	...	11	...	...	...	...	...	...	...	...	...	...	...	...	3	87	7	94	14	281	...	...	17	368	7	375	58	12	0
,, ...	Centre ..	11	282	4	286	10	444	9	453	..	...	...	...	...	...	...	...	...	...	...	...	5	140	13	153	16	586	...	...	21	726	13	739	93	7	0
8th ...	North ...	26	502	23	525	8	86	3	89	...	...	...	...	...	...	...	...	...	...	...	...	11	156	26	182	23	432	...	...	34	588	26	614	88	4	0
,, ...	South ...	15	277	10	287	...	..	...	...	..	.	...	...	...	...	...	...	...	...	...	...	3	44	10	54	12	233	..	...	15	277	10	287	49	12	0
	Total ...	322	6,678	231	6,909	43	1,009	43	1,052	19	304	12	316	...	...	...	...	4	120	...	120	104	2,209	277	2,486	283	5,902	1	9	388	8,111	286	8,397	1,678	5	0

EDUCATION IN MADRAS, 1871.

VERNACULAR SCHOOLS, BETTER SORT.

TABLE V.—*Showing the Number of Schools, their Standard of Instruction, and Mode of Government.*

Division.	Ward.	Telugu.				Tamil.				Telugu and Tamil.				Sanscrit.				Hindustanee				Other				Under Committee.				Proprietary.				Private.				Total.			
		No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.		
			Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.
1st ...	East	...	...	...	...	13	312	140	452	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	265	128	393	...	...	...	...	4	47	12	59	13	312	140	452
,, ...	West	1	20	...	20	6	147	66	213	1	...	83	83	1	6	...	6	...	...	...	...	...	...	...	...	6	123	145	268	...	...	...	...	3	50	4	54	9	173	149	322
2nd ...	North ...	4	62	4	66	2	31	61	92	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	31	61	92	2	35	1	26	2	37	3	40	6	93	65	158
,, ...	South ...	1	5	4	9	...	...	...	...	...	...	...	...	1	20	...	20	...	...	...	...	...	...	...	...	1	20	...	20	...	...	...	...	1	5	4	9	2	25	4	29
,, ...	Centre ...	9	121	71	192	3	51	10	61	3	6	279	285	...	...	...	...	...	...	...	...	...	...	...	...	4	24	339	363	...	...	...	...	11	154	21	175	15	178	360	538
3rd ...	North ...	...	...	...	...	2	90	...	90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	90	...	90	...	...	...	...	...	...	...	...	2	90	...	90
,, ...	South ...	...	...	...	...	3	39	105	144	3	...	536	536	...	...	...	...	...	...	...	...	...	...	...	...	6	39	641	680	...	...	...	...	...	...	...	...	6	39	641	680
4th ...	... ...	1	4	3	7	2	45	47	92	1	...	60	60	...	...	...	...	...	...	...	...	3	47	6	52	3	45	107	152	1	4	3	7	3	47	5	52	7	96	115	211
5th ...	North ...	...	...	...	...	3	31	81	112	...	...	...	...	...	...	...	...	...	...	...	...	1	8	...	8	3	31	81	112	...	...	...	...	1	8	...	8	4	39	81	120
,, ...	South ...	1	45	11	56	5	60	181	241	2	...	170	170	...	...	...	...	...	...	...	...	...	...	...	...	8	105	362	467	...	...	...	...	...	...	...	...	8	105	362	467
6th ...	North ...	...	...	...	...	1	30	...	30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	30	...	30	...	...	...	...	...	...	...	...	1	30	...	30
,, ...	South ...	...	...	...	...	5	118	8	126	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	118	8	126	...	...	...	...	...	...	...	...	5	118	8	126
7th ...	North ...	...	...	...	...	...	...	...	...	1	...	83	83	...	...	...	...	...	...	...	...	...	...	...	...	1	...	83	83	...	...	...	...	...	...	...	...	1	...	83	83
,, ...	South ...	...	...	...	...	1	64	...	64	2	9	91	100	...	...	...	...	...	...	...	...	1	69	...	69	1	64	...	64	...	...	...	...	3	78	91	169	4	142	91	233
,, ...	Centre ...	...	...	...	...	...	...	...	...	2	13	89	102	...	...	...	...	...	...	...	...	...	...	...	...	1	...	89	89	...	...	...	...	1	13	...	13	2	13	89	102
8th ...	North ...	...	...	...	...	5	107	16	123	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	26	4	30	4	81	12	93	...	...	...	...	5	107	16	123
,, ...	South ...	...	...	...	...	...	...	...	...	1	...	66	66	...	...	...	...	...	...	...	...	1	30	1	31	1	...	66	66	...	...	...	...	1	30	1	31	2	30	67	97
	Total ...	17	257	93	350	51	1,125	715	1,840	16	28	1,457	1,485	2	26	...	26	...	...	...	...	6	154	6	160	55	1,011	2,114	3,125	7	110	16	126	30	469	141	610	92	1590	2271	3861

EDUCATION IN MADRAS, 1871.

VERNACULAR SCHOOLS, BETTER SORT.

TABLE VI.—*Showing the Nationality and Sex of the Pupils and the Monthly Income from Fees.*

Division.	Ward.	Hindu Schools.				Mahomedan.				Pariahs.				Europeans and Eurasian.				Schools for all Castes.				Schools for both Sexes.				Males		Females.		Total.				Total Income of School Fees.		
		No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	Males.	Females.	Total.	No. of Schools.	No. of Pupils.	No. of Schools.	No. of Pupils.	No. of Schools.	Males.	Females.	Total.	Rs.	A.	P.
1st ...	East... ...	4	118	32	150	..	...	...	...	9	194	108	302	...	...	...	...	...	...	...	...	8	198	77	275	3	114	2	63	13	312	140	452	6	6	0
,, ...	West... ...	5	49	138	187	...	...	...	...	4	124	11	135	...	...	...	...	...	...	...	...	3	95	14	109	4	78	2	135	9	173	149	322	20	11	5
2nd ...	North ...	6	62	58	120	...	...	...	...	1	31	7	38	...	...	...	...	...	...	...	...	3	62	11	73	2	31	1	54	6	93	65	158	29	2	2
,, ...	South ...	2	25	4	29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	5	4	9	1	20	...	...	2	25	4	29	4	4	0
,, ...	Centre ...	14	154	350	504	...	...	...	...	...	...	...	...	...	...	...	...	1	24	10	34	5	78	31	109	7	100	3	329	15	178	360	538	118	6	0
3rd ...	North ..	...	...	...	...	...	...	...	...	2	90	...	90	...	...	...	...	...	...	...	...	...	...	...	...	2	90	...	...	2	90	...	90	1	15	8
,, ...	South ...	4	...	594	594	..	...	...	...	2	39	47	86	...	...	...	...	...	...	...	...	...	...	...	...	1	39	5	641	6	39	641	680	121	12	0
4th ...	... ...	2	4	63	67	3	47	5	52	2	45	47	92	...	...	...	...	...	...	...	...	4	51	8	59	1	45	2	107	7	96	115	211	14	12	9
5th ...	North ...	1	...	54	54	1	8	...	8	2	31	27	58	...	...	...	...	...	...	...	...	...	...	...	...	2	39	2	81	4	39	81	120	7	13	0
,, ...	South ...	5	45	298	343	...	...	...	...	1	34	...	34	...	...	...	...	2	26	64	90	2	71	15	86	2	34	4	347	8	105	362	467	24	0	6
6th ...	North ...	...	...	...	...	...	...	...	...	1	30	...	30	...	...	...	...	...	...	...	...	...	...	...	...	1	30	...	...	1	30	...	30	0	7	0
,, ...	South ...	1	41	...	41	...	...	...	...	4	77	8	85	...	...	...	...	...	...	...	...	1	24	8	32	4	94	...	...	5	118	8	126	1	4	0
7th ...	North ...	1	...	83	83	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	83	1	...	83	83	6	8	0
,, ...	South ...	3	78	91	169	...	...	...	...	...	...	...	...	...	...	...	...	1	64	...	64	2	9	91	100	2	133	...	...	4	142	91	233	45	0	0
,, ...	Centre ...	2	13	89	102	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	13	1	89	2	13	89	102	13	9	0
8th ...	North ...	4	94	13	107	...	...	...	...	1	13	3	16	...	...	...	...	...	...	...	...	5	107	16	123	...	...	...	...	5	107	16	123	0	4	0
,, ...	South ...	2	30	67	97	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	1	30	1	31	...	...	1	66	2	30	67	97	15	10	0
	Total ...	55	713	1,934	2,647	4	55	5	60	29	708	258	966	...	...	...	..	4	114	74	188	35	730	276	1,006	38	860	24	1,995	92	1,590	2,271	3,861	434	4	6

ENGLISH AND ANGLO-VERNACULAR SCHOOLS.

TABLE VII —*Showing the Number of Schools, their Standard of Instruction, and Mode of Government.*

Division.	Ward.	English.				English and Telugu.				English and Tamil				English, Telugu, and Tamil				English, Telugu, Tamil, and Sanscrit				Others.				Under Committees.				Proprietary				Private.				Government.				Total.			
		No. of Schools.	Under Instruction			No. of Schools.	Under Instruction			No. of Schools.	Under Instruction.			No. of Schools	Under Instruction			No. of Schools	Under Instruction			No. of Schools	Under Instruction.			No. of Schools	Under Instruction.			No. of Schools.	Under Instruction			No of Schools	Under Instruction.			No. of Schools	Under Instruction.			No. of Schools.	Males.	Females.	Total.
			Males.	Females.	Total		Males.	Females	Total.		Males.	Females	Total.		Males	Females	Total.		Males.	Females.	Total.		Males	Females	Total.		Males	Females.	Total.		Males.	Females.	Total		Males.	Females.	Total		Males.	Females.	Total.				
1st...	East ...	3	181	86	267	..	...	..	.	2	59	18	77	1	94	9	10		...		...	..	...	...	...	5	305	113	418	.	...	.	...	1	29	...	29	...	...	...	...	6	334	113	447
,, ...	West ...	...	...	...	...	1	19		19	2	66	...	66	1	64	...	64		...		...	..	...		...	1	64	...	64	...	...	..	...	3	85	...	85	.	...	...	...	4	149	...	149
2nd...	North ...	3	49	...	49	...	...	..	..	2	49	...	49	1	22	...	22	.	.	..	...		..	...	...	...	...	...	...	..	...		. .	6	120	...	120	...	...	..	...	6	120	...	120
,, ...	South ...	...	...	...	...	2	28	...	28	1	...	64	64	3	141	2	143		...	...	...	..	...		...	2	8	66	74	.	...	..	...	4	161	...	161		...	...	...	6	169	66	235
,, ...	Centre ...	.	...	...	...	8	163	...	163	9	301	10	311	12	382	138	520	...	...		...	3	64	3	67	2	103	106	209	2	49	..	49	28	758	45	803	..	...	...	...	32	910	151	1061
3rd...	North ...	4	38	21	59	2	71	4	75	7	217	83	300	1	...	122	122	...	...		...	..	...	..	...	3	105	140	245		...	...	...	11	221	90	311	.	...	..	...	14	326	230	556
,, ...	South ...	3	145	343	488	1	29		29	.	...	...	...	1	470	..	470	..	...		...	...	...	...	...	4	615	343	958	...	...	...	...	1	29	.	29	...	...	..	...	5	644	343	987
4th ..	... ...	...	...	...	...	.	...	...	...	3	97	9	106	...	...	...	...	...	...		...		...	...	...	2	67	9	76		...	...	...	1	30	...	30	..	...	...	...	3	97	9	106
5th...	North ...	6	64	118	182	3	94	3	97	5	276	150	426	1	112	108	220	1	31		31	1	14	25	39	6	264	258	522	1	14	25	39	13	313	121	434	...	...	...	...	20	591	404	995
,, ...	South ...	4	108	124	232	2	37	1	38	7	76	229	305	3	79	12	91		...	...	...	1	5	2	7	7	111	299	410	1	5	2	7	8	189	55	244	1	...	12	12	17	305	368	673
6th...	North ...	1	...	180	180	..	...	...	...	2	121	6	127	1	19	...	19		...		...	...	...	...	...	3	121	186	307		...	...	...	1	19	..	19	.	...	..	...	4	140	186	326
,, ...	South ..	...	...	...	...	.	...	...	...	5	232	37	269	...	...	...	...	..	...	...	...	...	...		...	4	200	37	237		...		...	1	32	...	32	...	...	...	...	5	232	37	269
7th...	North ...	1	26	...	26		...		...	1	67	...	67	2	314	...	314		...		...	...	...	...	...	3	381	...	381		...		...	1	26	...	26	...	...	...	...	4	407	...	407
,, ...	South ...	1	30	...	30	1	16	7	23	.	...	...	...	3	93	5	98	...	..	.	..	.	.	...	...		...	...	...	.	...	...	...	5	139	12	151	..	...	...	...	5	139	12	151
,, ...	Centre ...	...	...	...	...		...	-	...	..	...	...	...	6	419	...	419		...	..	...	1	41	.	41	1	281	...	281		...		...	6	179	...	179	...	...	...	...	7	460	...	460
8th...	North ...	...	...	...	...		...	...	...	9	258	25	283	4	101	4	105		...	.	...	...	...		...	4	173	24	197	1	3	4	7	8	183	1	184	...	...	...	...	13	359	29	388
,, ...	South ...	2	4	97	101	...	...		...	2	33	...	33	1	30	1	31		...		...	.	..	...	...	2	4	97	101		...		...	2	16	1	17	1	47	...	47	5	67	98	165
	Total ...	23	645	969	1,614	20	457	15	472	57	1,852	631	2,483	44	2,340	401	2,741	1	31	...	31	6	124	30	154	49	2,802	1,678	4,480	5	71	31	102	100	2,529	325	2,854	2	47	12	59	156	5449	2046	7495

EDUCATION IN MADRAS, 1871.

ENGLISH AND ANGLO-VERNACULAR SCHOOLS.

TABLE VIII.—*Showing the Nationality and Sex of the Pupils and the Monthly Income from Fees.*

Division.	Ward.	Hindus.				Mahomedans.				Pariahs.				Europeans and Eurasians.				For all Castes.				Both Sexes.				Schools exclusively for Males.		Schools exclusively for Females.		Total.				Total Income of School Fees.		
		No. of Schools.	Under Instruction			No. of Schools	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools	Under Instruction.			No. of Schools.	Males.	No. of Schools	Females.	No. of Schools.	Males.	Females.	Total.	RS.	A.	P.
			Males.	Females	Total.		Males.	Females.	Total.		Males.	Females	Total		Males.	Females	Total		Males.	Females	Total.		Males.	Females.	Total.											
1st ...	East	2	123	9	132	...	...	...	...	1	30	18	48	2	31	86	117	1	150	...	150	3	155	70	225	2	179	1	43	6	334	113	447	149	4	0
,, ...	West... ...	4	149	...	149	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	149	...	...	4	149	...	149	47	10	0
2nd ...	North ...	6	120	...	120	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	120	...	...	6	120	...	120	40	10	0
,, ...	South ...	5	169	2	171	...	...	...	...	1	...	64	64	...	...	...	...	...	...	...	...	1	8	2	10	4	161	1	64	6	169	66	235	195	13	0
,, ...	Centre ...	32	910	151	1,061	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	115	45	160	26	795	1	106	32	910	151	1,061	451	15	5
3rd ...	North ...	10	242	191	433	...	...	...	...	1	70	18	88	3	14	21	35	...	...	...	...	5	112	108	220	8	214	1	122	14	326	230	556	154	4	0
,, ...	South ...	2	499	...	499	. .	...	...	...	...	...	...	...	3	145	343	488	...	...	...	...	...	...	...	...	3	644	3	343	5	644	343	987	598	0	0
4th ...	... ...	2	55	...	55	...	...	...	...	1	42	9	51	...	...	...	...	...	...	...	...	1	42	9	51	2	55	...	...	3	97	9	106	20	4	10
5th ...	North ...	9	237	211	448	...	...	...	...	1	58	...	58	7	78	143	221	3	218	50	268	7	201	169	370	10	390	3	235	20	591	404	995	422	11	0
,, ...	South ...	9	202	116	318	...	...	...	...	3	...	126	126	5	103	126	229	...	...	...	...	4	43	57	100	7	262	6	311	17	305	368	673	200	5	4
6th ...	North ...	1	19	...	19	...	...	...	...	1	48	6	54	1	...	180	180	1	73	...	73	1	48	6	54	2	92	1	180	4	140	186	326	82	11	0
,, ...	South ...	4	175	5	180	...	...	...	...	1	57	32	89	...	...	...	...	...	...	...	...	2	121	37	158	3	111	...	...	5	232	37	269	22	0	0
7th ...	North ...	3	340	...	340	...	...	...	...	1	67	...	67	...	...	...	...	...	...	...	...	...	...	...	...	4	407	...	...	4	407	...	407	202	7	8
,, ...	South ...	5	139	12	151	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	79	12	91	2	60	...	...	5	139	12	151	54	8	0
,, ...	Centre ...	6	419	...	419	...	...	...	...	...	...	...	...	...	...	...	...	1	41	...	41	...	...	...	...	7	460	...	...	7	460	...	460	231	4	0
8th ...	North ...	11	266	12	278	...	...	...	...	...	...	..	...	1	13	15	27	1	81	2	83	5	174	29	203	8	185	...	...	13	359	29	388	168	7	0
,, ...	South ...	3	63	1	64	...	...	...	...	...	..	...	...	2	4	97	101	...	...	...	...	2	34	33	67	2	33	1	65	5	67	98	165	29	0	0
	Total...	114	4,127	710	4,837	...	...	...	...	11	372	273	645	24	387	1011	1398	7	563	52	615	39	1,132	577	1,709	100	4,217	17	1,469	156	5,449	2,046	7,495	2,875	3	2

HIGH STANDARD SCHOOLS.

TABLE IX.—*Showing the Number of Schools, their Standard of Instruction, and Mode of Government.*

Division.	Ward.	English.				English and Tamil.				English and Telugu.				English, Tamil, and Telugu.				English, Tamil, Telugu, and Sanscrit.				Others.				Under Committee.				Proprietary.				Private.				Government.				Total.			
		No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.		
			Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.
1st ...	East ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
,,	West ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2nd.	North ..	..	..	..	..	1	45	..	45	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	45	..	45	..	..	..	..	..	..	..	..	1	45	..	45
,,	South ..	1	117	..	117	..	..	..	..	..	..	..	..	1	110	..	110	..	..	..	..	..	..	..	..	..	..	..	..	1	110	..	110	..	..	..	..	1	117	..	117	2	227	..	227
,,	Centre ..	..	...	..	..	..	..	..	..	..	..	..	..	1	160	..	160	..	..	..	..	..	..	..	..	1	160	..	160	..	..	..	..	..	..	..	..	..	..	..	1	160	..	160
3rd	North ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
,,	South ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	325	..	325	5	1,434	..	1,434	6	1,759	..	1,759	..	..	..	..	..	..	..	..	..	..	..	6	1,759	..	1,759
4th	.. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5th	North ..	..	..	..	..	..	..	..	..	..	..	..	..	1	351	..	351	..	..	..	..	1	33	..	33	1	351	..	351	..	..	..	..	1	33	..	33	..	..	..	..	2	384	..	384
,,	South ..	1	37	..	37	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	174	..	174	1	174	..	174	..	..	..	..	..	..	..	..	1	37	..	37	2	211	..	211
6th	North ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
,,	South ..	..	...	..	..	..	..	..	..	..	..	..	..	1	259	..	259	..	..	..	..	1	235	..	235	1	259	..	259	..	..	..	..	..	..	..	..	1	235	..	235	2	494	..	494
7th	North ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
,,	South ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
,,	Centre ..	..	..	..	..	..	..	..	..	..	..	..	..	2	316	..	316	..	..	..	..	1	249	..	249	..	..	..	..	..	..	..	..	..	..	..	..	3	565	..	565	3	565	..	565
8th	North ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	21	..	21	1	21	..	21	..	..	..	..	..	..	..	..	..	..	..	..	1	21	..	21
,,	South ..	1	111	..	111	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	111	..	111	..	..	..	..	..	..	..	..	..	..	..	1	111	..	111
	Total ..	3	265	..	265	1	45	..	45	..	..	..	..	6	1,196	..	1,196	1	325	..	325	10	2,146	..	2,146	12	2,835	..	2,835	2	155	..	155	1	33	..	33	6	954	..	954	31	3,977	..	3,977

EDUCATION IN MADRAS, 1871.

HIGH STANDARD SCHOOLS.

TABLE X.—*Showing the Nationality and Sex of the Pupils and the Monthly Income from Fees.*

Division.	Ward.	Hindus.				Mahomedans.				Pariahs.				Europeans and Eurasians.				For all Castes.				Both Sexes.				Schools for Males		Schools for Females.		Total.				Total Income of School Fees.		
		No. of Schools	Under Instruction			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction.			No. of Schools.	Under Instruction			No. of Schools.	Under Instruction			No. of Schools.	Under Instruction.			No. of Schools.	Males.	No. of Schools.	Females.	No. of Schools.	Males.	Females.	Total.	RS.	A.	P.
			Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.		Males.	Females.	Total.											
1st ...	East ..	..	..	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	..	...	...	...	...	...	...
„ ...	West ...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2nd ...	North ...	1	45	...	45	...	...	...	...	.	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	1	45	...	...	1	45	...	45	75	4	0
„ ...	South ...	..	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	2	227	...	227	...	...	...	...	2	227	...	...	2	227	...	227	276	3	0
„ ...	Centre ...	1	160	...	160	...	...	...	...	.	...	...	...	...	...	...	...	...	...	...	...	1	160	...	160	...	...	...	...	1	160	...	160	186	12	0
3rd ...	North ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
„ ...	South ...	3	925	...	925	...	...	...	...	...	...	...	...	2	423	...	423	1	411	...	411	...	...	...	...	6	1,759	...	...	6	1,759	...	1,759	1,944	2	6
4th ...	... ...		...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5th ...	North ...	...	...	...	...	...	...	...	...		...	...	...	1	33	...	33	1	351	...	351	...	...	...	...	2	384	...	...	2	384	...	384	576	0	0
„ ...	South ...	1	37	...	37	...	...	...	...	..	...	...	...	1	174	...	174	...	...	...	...	...	...	...	...	2	211	...	...	2	211	...	211	597	7	0
6th ...	North ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...
„ ...	South ...	2	494	...	494	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	494	...	...	2	494	...	494	250	0	0
7th ...	North ...	..	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
„ ...	South ...		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
„ ...	Centre ...	1	249	...	249	...	...	...	...	...	...	...	...	...	...	...	...	2	316	...	316	...	...	...	...	3	565	...	...	3	565	...	565	1,242	8	0
8th ...	North ...	1	21	...	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	21	...	...	1	21	...	21	93	1	0
„ ...	South ...	...	...	...	...	...	...	...	...	...	...	...	...	1	111	...	111	...	...	...	...	...	...	...	...	1	111	...	...	1	111	...	111	19	0	0
	Total ...	10	1,931	...	1,931	...	...	...	...	...	...	...	...	5	741	...	741	6	1,305	...	1,305	1	160	...	160	20	3,817	...	...	21	3,977	...	3,977	5,286	4	6

APPENDIX I.

SHOWING THE OPERATIONS OF THE VARIOUS MISSIONARY SOCIETIES WITH REGARD TO EDUCATION AS GIVEN BY THE REPRESENTATIVES OF EACH SOCIETY.

The London Missionary Society.

London Mission House,
Vepery, Madras, May 20, 1872.

DEAR SIR,

OWING to the pressure of various duties, I have been unable until now to furnish the information requested in your letter of March 20th. And even now the information within my reach is very scanty. I have been able to find very few reports of the work of the London Mission in Madras, and all those members of our mission who had been here for several years, and who might have been able to supply further information, or to point out sources whence it might be obtained, have within the last two or three years gone to England.

The London Missionary Society began its work in Madras in the year 1805. From an early period, education received attention, though not to so large an extent as more recently.

The oldest educational institution at present carried on in the mission is the girls' boarding school. This was established in 1834, and has always enjoyed very careful superintendence; some years ago its numbers nearly reached a hundred. Owing perhaps to the more recent establishment of other schools of the same kind, and to other causes its numbers of late have rarely exceeded 50; at present they are 30.

Many of the scholars of this institution have become teachers. There are now probably not fewer than 29 thus occupied. This school has recently been placed under inspection, and a grant on the system of payment for results has been made.

Many girls' day schools were established several years ago and maintained for a long time; but I have no definite information regarding them. It is probable that the girls who attended them were chiefly of the humbler classes.

A boys' school which had been carried on by the mission for some time was placed under the charge of a European missionary who had been sent out from England for that work in the end of 1850. This was the commencement of the central institution now carried on in Armenian Street. A few years later a second missionary was appointed to this school. It grew in numbers and efficiency, usually enjoying the labors of two missionaries. It was not till the year 1868 that Government aid was sought for this school. A grant was made about this time of Rupees 300 per mensem, which enabled the mission to add to the efficiency of the teaching staff. Of late, however, owing to changes and removals, the institution has often had the services of only one missionary. It now again has two. The institution at present aims only as high as the entrance examination of the Madras University. The two branch schools are not yet under inspection.

The first caste girls' school in this mission appears to have been opened in January 1862. This was in Black Town. Subsequently, three others were opened; but after a time the children of the four schools, or the greater part of them, were induced to assemble, in order that they might enjoy the more continuous oversight and instruction of the lady in charge. This arrangement is still in force. Fees are paid in these schools, but not so regularly as could be wished.

In 1866 a school for caste girls was begun in Pursawaukum. It has been brought under inspection recently, and a small grant on the result system has been obtained. All the girls pay a fee of two annas. It has been difficult to obtain efficient teachers, and the attendance at the school is not so good just now as it was.

In 1867 another caste girls' school was opened in Vepery. At first no fee was demanded. On making this demand, the number of scholars fell from 50 to 30. The objection soon gave way, and the next year saw an attendance of 73, all paying fees. The numbers have since increased, and there is only one free scholar.

There is a small school in Pursawaukum, which has been long established, attended by girls of the poorer classes. The fee charged is half an anna. A small grant has been lately obtained for this school.

It will be seen that from the year 1867, the number of boys' schools has been much diminished. This arose from a reduction of the grants made by the Home Committee for the purpose of education. At the same time the number of boys under instruction, though smaller than before, has not diminished in a like proportion.

The fact is that the number in the central school has steadily increased, and this has gone far towards compensating for the loss adverted to.

I have made no reference to schools for both boys and girls, attended chiefly by Eurasian children, as these are not now, strictly speaking, under the management of the mission.

Information regarding them shall be furnished if required.

I am, &c.,

To J. C. Loch, Esq. (Signed) J. B. Coles.

Statistics of the London Mission Society Schools, Madras, prepared for the Municipal Commission.

Date.	Number of Schools for		Number of Scholars.		Amount of Fees of		Total Outlay.	Received from Government.	Remarks.
	Boys.	Girls.	Male.	Female.	Boys.	Girls.			
	1	2	3	4	5	6	7	8	
					RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	
1843 ...	1	2	30	77	... ...	... ...	... ...	... ...	*Column* 1.—From 1861 onwards (I *think* from an earlier date) the schools set down include a central school and several branch schools; some of the latter have been beyond the limits of Madras, but I cannot tell how many. For the last four years there have been the central school and two branch schools respectively in Cosapettah and Perambore.
1857 ...	2	3	408	135	... ...	... ...	... ...	... ...	
1858 ...	...	...	...	...	... ...	... ...	... ...	... ...	
1859 ...	...	...	...	...	... ...	... ...	... ...	... ...	
1860 ...	...	...	...	...	... ...	... ...	... ...	... ...	
1861 ...	9	5	814	228	... ...	... ...	... ...	... ...	
1862 ...	9	5	810	239	1,196 4 0	... ...	... ...	... ...	
1863 ...	11	7	926	247	1,220 0 0	... ...	... ...	... ...	*Column* 5.—In the years 1864, 5, 6, 9 fees were paid, but no record is found.
1864 ...	10	5	788	234	... ...	... ...	... ...	... ...	*Column* 7.—In the year 1869, Rupees 8,138-9-0 represents expenses of *girls*-schools only.
1865 ...	10	6	686	393	... ...	... ...	... ...	... ...	
1866 ...	8	8	862	465	... ...	... ...	... ...	... ...	*Column* 8.—1868, 1869, Rs. 796-14-5 and Rs. 679-4-8 represent grants-in-aid for those respective years for *girls'* schools only, no record being found of grants for the only boys' school—the central institution—yet aided.
1867 ...	8	6	...	440	2,613 0 0	204 7 0	... ...	... ...	
1868 ...	3	6	635	536	3,750 8 0	346 2 6	16,196 13 9	796 14 5	
1869 ...	3	6	666	571	... ...	541 1 0	8,138 9 10	679 4 8	
1870 ...	3	6	616	506	4,901 6 0	690 9 0	20,201 1 3	5,701 4 0	About the middle of 1868 a grant of about Rupees 300 per mensem was made to the central school, but it does not appear what gross amount was received in that year.
1871 ...	3	6	658	447	5,383 11 0	549 3 0	19,104 3 1	5,723 4 0	

(Signed) J. B. Coles.

Wesleyan Missionary Society Schools.

The educational history of the Wesleyan Mission, Madras, may be divided into two periods—the first period beginning with the founding of the mission in 1819 and ending with the year 1850; the second beginning with 1851 and reaching to the present time. During the first period the system of establishing and maintaining vernacular schools within small distances of the principal stations was in operation. These schools were taught chiefly by heathen men selected as teachers from the villages where the schools existed. The schools were periodically visited by the missionaries and by the "visitor" appointed by them. After some time this system of education and inspection was found to be imperfect, and was forsaken; and as a substitute for it, the missionaries in Madras, and their colleagues in the mofussil, formed the resolution of establishing on each of the principal stations of the mission one good Anglo-Vernacular school.

Anglo-Vernacular Institution, Royapettah.

The boys' school at Royapettah was opened about this time (1850-51), and had for its first manager the Rev. E. E. Jenkins, M.A., a gentleman who labored zealously for several years in this country. Mr. J. Hobday, now our Missionary at Caroor, was the first head master of this school. After him the Rev. A. Burgess was placed in charge of it, and under his

able and judicious management, it soon became one of the important educational institutions of Madras. Several of his pupils have passed the University Examinations, and are usefully employed both in the Government and other services. Mr Burgess worked it for a period of 15 years, and returned to England in 1870. He was succeeded by the Rev. E. J Guest, B.A., who did not remain long in the country His connexion with this institution lasted only a year and a half The Rev. W Burgess, who came out in 1867, and who up to the end of 1871 had charge of the Wesleyan High School, Manargudi, Tanjore, is now the Principal of the institution at Royapettah.

The principle of admitting without distinction all classes of youths has been adhered to in this school. It is a fact worth recording, that some of its proficients have been youths from the despised class, called pariahs Two of these, after leaving school, passed through the Madras Medical College with success, and are now serving as Apothecaries in the Army

The number of pupils in this school at the close of last year was 261, the amount of fees was 2,361 rupees; Government grant 3012 rupees

Boys' vernacular school, Big Parcherry, Black Town.

2. This school was opened in March last (1871) for a neglected class of children It is under the superintendence of the Rev J Samuel, one of our native ministers. It contains 34 children, of whom 10 are girls Some of the scholars are being prepared for examination according to the standard prescribed for payment by results.

Boys' vernacular school, Teyoor.

3 This school is situated beyond the municipal limits, in a village called Teyoor, in the Chingleput District. It was established in 1867, and contains 34 pupils.

Girls' Schools.

Girls' day schools (English)

1. In Black Town a school for the education of East Indian girls was begun in 1860, and has been carried on to the present time It is altogether a self-supporting school. Only lately it was put under Government inspection, and has obtained a grant on the results' system. It numbers 47 pupils, and is under the management of a local committee, composed of ladies and gentlemen.

Royapettah native girls' boarding school.

2 At Royapettah a boarding school for native girls was opened in 1849-50 The pupils were clothed, fed, and instructed free of charge This practice continued until the year 1870; but, in 1871, a rule was made to the effect that the girls should pay 8 annas, or 1 rupee each, according to their circumstances This small fee is charged, because the majority of them are from the pariah class, and are the children of domestic servants One of the first pupils of this school has been a teacher in it for several years Two others have been married to two of our native ministers The number of boarders last year was 36; fees realized 180 rupees From the beginning several ladies, the wives of our missionaries, have labored in this school.

Hindu girls' day school, Royapettah.

3. Our first caste girls' school was established in 1861 by the Rev. E E Jenkins, M A, and during his time, and subsequently, for a short period, it did well. In 1865 it suffered much by the retirement of its head master, one of our native ministers, and continued in a declining state for two years. At the end of 1867 it was removed to a better locality and committed to the care of Mr. and Mrs. P. J. Evers, our missionaries. They continue to work the school, and are assisted by three teachers and one sewing mistress. In 1870 a small fee was imposed on the pupils; and of the present number 53 are paying and 14 are free scholars The school is aided by Government

Triplicane Hinda girls' day school.

4. In September 1868 another school for caste girls was started in the north-west part of Triplicane, called Tiroovadersveranpettah The number of scholars here soon rose to 100 and more Tamil and Telugu are taught in it. This school also is under Government inspection, and receives a monthly grant-in-aid. The present number on the rolls is 87 Here likewise a small fee is charged.

Triplicane Hinda girls' day school

5. This school was opened at the end of April, last year, in the southern part of Triplicane, a little beyond Meersapett It began with 11 girls, and now number 37. Here also a small fee is charged.

Needlework, both fancy and plain, is taught in all our girls' schools.

(Signed) JAMES GILLINGS.
Chairman and General Superintendent,
Wesleyan Missions, Madras.

Royapettah, April 6th, 1872.

Table showing the number of schools and pupils belonging to the Wesleyan Mission, Madras, 1819—1871.

—	No. of schools for boys.	No of schools for Girls	Male scholars	Female scholars	Income from school fees, boys.	Income from school fees, girls.	Total outlay.	Received from Government
A.D.					Rs.	Rs	Rs.	Rs.
1819 ..	The numbers for these years are not easily discoverable.							
1820 ...								
1821 ..								
1822 .								
1823 ...								
1824 ..	2	...	85	16	...	...	809	...
1825 ...	3	...	59	89	...	...	480	...
1826 ...	4	1	202	15	...	..	779	...
1827 ...	4	2	154	26	...	...	820	...
1828 ..	5	2	160	40	...	...	(Not found.)	..
1829 ...	6	2	229	72	...	...	1,323	...
1830 ...	6	2	194	76	...	...	1,388	...
1831 ...	6	2	241	76	...	...	1,824	...
1832 ...	6	2	297	38	...	...	1,776	...
1833 ...	7	1	209	28	...	..	1,698	...
1834 ...	6	1	206	23	...	...	1,564	...
1835 ...	5	2	213	73	...	...	1,250	...
1836 ..	5	2	218	70	...	...	1,010	...
1837 ...	5	2	218	70	...	...	1,000	..
1838 ...	5	2	251	77	...	...	1,214	...
1839 ...	5	1	192	48	...	...	1,200	...
1840 ..	5	2	246	80	...	...	1,000	...
1841 ...	4	1	217	46	..	...	1,000	..
1842 ...	3	1	110	20	...	...	920	...
1843 ..	3	1	168	11	...	...	1,029	...
1844 ...	3	1	128	46	...	...	837	...
1845 ...	4	2	145	85	...	...	840	...
1846 ...	4	1	114	77	...	...	800	...
1847 ...	3	1	105	40	...	...	750	...
1848 ..	2	1	88	180	...	...	1,500	
1849 ...	3	1	135	140	...	...	1,300	...
1850 ...	3	2	123	137	...	...	1,300	..
1851 ...	3	2	75	135	...	...	1,189	..
1852 ...	1	1	80	80	...	...	1,651	...
1853 ...	2	1	160	79	..	...	*3,281	...
1854 ...	2	1	179	80	...	..	*3,150	...
1855 ..	2	1	190	93	...	...	*3,214	...
1856 ..	2	1	165	83	..	...	*2,851	...
1857 ...	2	1	150	85	..	...	*3,400	...
1858 ...	2	1	125	80	...	...	*3,331	...
1859 ...	2	1	298	63	...	...	*3,192	...
1860 ..	4	2	286	83	...	...	*2,867	...
1861 ..	3	3	520	92	..	...	*3,181	...
1862 ...	3	3	469	150	...	...	*4,170	...
1863 ...	3	3	380	147	..	...	*4,160	...
1864 ...	2	3	253	195	1,311	...	15,890	†11,025
1865 ...	2	3	258	118	1,625	...	8,537	3,212
1866 ...	2	3	312	125	2,442	...	9,221	3,225
1867 ..	2	3	317	138	2,540	...	8,715	2,710
1868 ...	2	4	309	276	2,389	...	9,505	4,109
1869 ...	2	4	324	307	2,625	...	12,705	6,670
1870 ...	2	4	312	294	2,463	‡ 47	10,620	5,070
1871 ...	3	5	329	221	2,361	§ 244	10,252	4,337

REFERENCES—* means exclusive of Government grants and fees which are not discoverable, † includes grant for school building, ‡ fees from two caste girls' schools, § fees from caste girls' schools and one native girls' boarding school

(Signed) JAMES GILLINGS,
Chairman and General Superintendent,
Wesleyan Missions, Madras.

Royapettah, Madras,
April 10th, 1872

Free Church of Scotland Mission.

Free Church Mission House,
April 10th, 1872.

R,

HAVE now the pleasure of sending you the statistics you asked for regarding the schools in ras of the Free Church of Scotland Mission. I regret that, although it is now 35 years since rst the Rev. John Anderson began the work of English education in Madras, definite records have been kept only during the last 11 years. I need not make many remarks on them, as the figures speak for themselves. There are two or three things, however, that they may be noted :—

1. Comparing the numbers on the roll in 1860-61 with those in 1871-72, the increase is only about 30 per cent. This does not, however, bring out the progress of the individual schools even in this respect, for you will observe that the Triplicane boys' and girls' schools were given up in 1866. The mission was compelled to do this, as it had fallen into debt. The previous years were, it may be said, a sort of transition time in respect to the sources whence our funds are drawn. In the early years of the mission's history, the grand source of income was subscriptions given by friends in India. The sum received in this way now is almost inappreciable. As much or rather more is sent from Scotland than was in former days, but now in India fees and Government grants have taken the place of voluntary contributions. The time of difficulty was when the one was failing and the other had not yet supplied the want.

2. Although taking the schools individually there has been in most of them a decided progress in respect of numbers; the chief advance has been in the standard of education. As evidences of this I may point to two facts—first, that the central institution sends young men up to the B.A. Examination, having a fully equipped college department; and, secondly, of the girls' schools, the boarding school is declared by the Government Inspector to be the most advanced native girls' school under his supervision, and the Madras girls' day school for caste girls sent up four of its pupils to the last Government *Teachers'* Examination, and they all took certificates of the third grade. This is an evidence of immense progress in female education.

3. There has been a vast increase in the amount collected from fees. Perhaps the Rupees 1,440 collected last year in the girls' schools is a sign of as much progress as the Rupees 12,000 collected in the two boys' schools. In both cases, testimony is borne to the high position the schools occupy in Madras, and to the growing appreciation of education among the natives.

4. One of the great wants in connexion with the female education is a supply of competent female teachers. To meet this want, there is a Normal class connected with two of our girls' schools—the boarding school and the day school. From these 12 native Christian young women went up to the last Teachers' Examination and gained certificates. When such efficient female teachers shall have supplanted the male teachers in girls' schools, a great improvement will have been effected.

These are the main points which, I think, it necessary to note.

I should mention that, although the Parcherry school is put down amongst the girls' schools, there are also boys attending it. It is a mixed school for the very poorest classes. The Chetty girls' school is drawing out the most conservative part of the population, who have done nothing hitherto for the education of their girls.

Trusting that what I now send may be of some use for the purpose you have in view.

I remain, &c.,
(Signed) WILLIAM STEVENSON,
Secretary Free Church of Scotland Mission.

To J. C. Loch, Esq.

President Municipal Commission.

P.S.—I need hardly add that I shall be very happy to give you any further information you require either personally or by letter.

Table showing progress of Free

Name of School.	From April 1860-61.				1861-6		
	Roll No.	Fees.	Government Grant	Total expense.	Roll No.	Fees.	Govern Grant
Boys' Schools.		RS. A P.	RS. A. P.	RS. A. P.		RS. A. P	RS. A. P.
Central Institution ...	367	872 1 0	163 5 4	4,356 6 0	380	1,036 0 0	150 0 0
Black Town School ...	198	1,350 14 0	103 0 0	3,559 8 1	229	1,036 0 0	120 0 0
Triplicane School	280	680 2 4	160 0 0	3,010 14 7	262	881 13 8	160 0 0
Total...	845	2,903 1 4	426 5 4	10,926 7 8	871	3,553 13 8	430 0 0
Girls' Schools.							
Female Boarding School ...	32	... ...	... ...	1,406 11 10	46	... ...	... ...
Girls' Day School	120	... .	30 0 0	519 2 5	126	... ...	40 0 0
Balica Patasala	75	28 1 0	... ...	394 12 9	91	60 0 0	... .
Black Town	62	38 9 0	... .	904 12 7	75	57 2 0	... ...
Triplicane School	117	... ...	... ...	336 14 4	124	... ...	... .
Chetty Girls' School ...	...	... ...	... ...	... ...	...	... ...	... ...
Parcherry School	...	... ...	.. ..	... .	...	... ...	... ...
Total...	406	66 10 0	30 0 0	3,622 5 11	462	117 2 0	40 0 0
Grand Total Boys' and Girls' Schools	1,251	2,969 11 4	456 5 4	14,548 13 7	1,333	3,670 15 8	470 0 0

Name of School.	1864-65.				1865-66.		
	Roll No.	Fees.	Government Grant.	Total expense.	Roll No.	Fees.	Government Grant.
Boys' Schools.		RS. A. P.	RS A. P.	RS. A. P.		RS. A. P.	RS. A. P.
Central Institution ...	453	1,554 8 0	5 125 14 4	15,279 4 3	576	3,226 5 0	5,092 5 4
Black Town School ...	182	1,643 4 0	318 3 9	3,853 11 7	183	1,674 0 0	727 9 10
Triplicane School	286	1,123 10 0	1,442 3 1	3,862 15 6	269	1,213 9 0	843 4 0
Total...	921	4,321 1 0	6,916 9 2	22,995 15 4	1,028	6,113 14 0	6,663 3 2
Girls' Schools.							
Female Boarding School ...	54	... ...	491 3 6	6,016 12 8	57	... ...	435 12 10
Girls' Day School	101	89 14 0	220 0 0	1,629 4 2	120	... ...	257 0 0
Balica Patasala	94	90 10 0	98 10 8	1,389 12 10	112	... ...	210 8 0
Black Town	66	108 12 0	... ...	453 10 0	64	108 8 0	46 7 2
Triplicane School	74	... ...	... ...	410 8 0	69	... .	40 0 0
Chetty Girls' School ...	...	... ...	... ...	... ...	...	... ...	... ...
Parcherry School	...	... ...	... ...	... ...	...	.. ..	... ...
Total ..	389	289 4 0	809 14 2	9,899 15 8	422	108 8 0	987 12 0
Grand Total Boys' and Girls' Schools	1,310	4,610 5 0	7,726 7 4	32,895 15 0	1,450	6,222 6 0	7,652 15 2

Name of School.	1868-69.				1869-70.		
	Roll No.	Fees.	Government Grant.	Total expense.	Roll No.	Fees.	Government Grant.
Boys' Schools.		RS. A. P.	RS. A. P.	RS. A. P.		RS. A. P.	RS. A. P.
Central Institution ...	715	5,822 10 6	7,934 9 0	26,359 15 9	770	8,145 10 0	10,401 1 4
Black Town School ...	164	1,470 0 0	1,416 4 0	5,303 13 6	136	1,485 2 0	1,284 8 10
Triplicane School	...	... ...	... ...	... ...	...	... ...	... ...
Total...	879	7,292 10 6	9,400 13 0	31,663 13 3	906	9,630 12 0	11,685 10 2
Girls' Schools.							
Female Boarding School ...	66	... ...	540 0 0	4,300 0 0	71	... ...	440 0 0
Girls' Day School	211	407 4 0	1,154 0 0	2,435 7 6	193	514 13 0	1,187 8 0
Balica Patasala	132	249 2 0	654 0 0	1,759 3 8	151	372 9 0	725 0 0
Black Town...	77	135 10 0	91 12 0	720 1 0	80	177 0 0	99 1 4
Triplicane School	...	... ...	... ...	... ...	...	... ...	... ...
Chetty Girls' School ...	...	... ...	... ...	... ...	...	... ...	... ...
Parcherry School	...	... ...	... ...	... ...	60	11 7 0	... ...
Total...	486	792 0 0	2,439 12 0	9,214 12 2	555	1,075 13 0	2,451 9 4
Grand Total Boys' and Girls' Schools	1,365	8,084 10 6	11,840 9 0	40,878 9 5	1,461	10,706 9 0	14,137 8 6

Schools from 1860 *to* 1871-72.

Total expense.	1862-63. Roll No.	Fees.	Government Grant.	Total expense	1863-64. Roll No.	Fees	Government Grant.	Total expense.
RS A. P		RS. A. P.	RS. A. P.	RS. A. P.		RS. A. P.	RS A. P.	RS. A. P.
4,130 15 8	329	1,052 2 8	173 5 4	4,645 2 1	386	1,032 6 0	2,477 12 8	10,197 1 4
3,686 6 2	223	1,833 13 0	120 0 0	3,815 15 6	180	1,758 0 0	186 8 0	3,850 7 6
3,108 14 1	211	893 0 0	160 0 0	3,137 12 0	162	728 10 0	220 14 2	3,800 2 11
10,926 3 6	763	3,778 14 8	453 5 4	11,598 13 7	728	3,518 0 0	2,885 2 10	17,847 11 9
2,650 0 0	45	... .	... .	3,103 2 1	44	... .	3,210 0 0	5,781 7 4
1,423 12 9	119	28 12 0	40 0 0	1,307 9 5	104	39 7 0	80 0 0	1,537 0 9
913 3 9	92	100 18 0	... ...	907 18 6	95	107 4 0	.. ..	1,379 6 6
387 11 0	78	112 10 0	... ...	436 2 1	66	115 8 0	... ...	479 6 0
827 11 6	119	... ...	... ...	948 1 3	84	... .	... ...	928 1 0
... .	...	... ...	... ...	... . .	...	... .	... ...	... ...
... .	..	... ...	... .	.. ..	...	... ...	... ...	... ...
6,202 7 0	453	242 3 0	40 0 0	6,762 12 4	393	262 3 0	3,290 0 0	10,105 5 7
17,128 10 6	1,216	4,021 1 8	493 0 0	18,361 9 11	1,121	3,780 3 0	6,175 0 0	27,953 1 4

Total expense.	1866-67. Roll No.	Fees	Government Grant	Total expense	1867-68. Roll No.	Fees.	Government Grant	Total expense.
RS A. P		RS A. P.	RS A. P.	RS. A. P		RS. A P.	RS A. P.	RS A. P.
17,214 4 0	678	3,792 15 0	4,966 13 8	18,374 7 0	697	5,412 11 0	6,217 4 9	18,838 3 2
4,201 5 6	165	1,573 3 0	744 0 7	4,896 12 0	178	1,638 12 4	1,126 8 0	5,347 2 3
2,781 4 4	...	... .	... .	. ...	..	... .	.. ..	.. ..
24,196 13 10	843	5,366 2 0	5,710 14 3	22,771 3 0	875	7,051 7 4	7,343 12 9	24,185 4 5
6,424 0 0	60	.. ..	391 13 4	5,593 8 0	63	... .	137 8 0	4,187 11 7
1,607 1 0	158	150 4 0	308 0 0	1,924 8 0	191	280 0 0	662 11 6	2,288 6 8
1,413 7 11	112	107 0 0	190 10 8	1,520 9 0	117	147 10 0	307 9 3	1,409 10 9
558 14 6	67	106 10 0	44 0 0	650 8 0	71	123 8 0	48 0 0	687 1 9
518 0 0	...	... .	... .	... ...	...	... ...	... ...	.. ..
... ...	...	.. ..	... ...	... .	...	... ...	... .	. ... .
.. ..	...	... ...	... .	... .	...	... ...	... ...	... ...
10,521 7 5	397	363 14 0	934 8 0	9,689 1 0	442	551 2 0	1,455 12 9	8 572 14 9
34,718 5 3	1,240	5,730 0 0	6,645 6 3	32,460 4 0	1,317	7,602 9 4	8 799 9 6	32,758 3 2

Total expense.	1870-71. Roll No	Fees	Government Grant	Total expense.	1871-72. Roll No.	Fees.	Government Grant	Total expense
RS. A P		RS. A. P.	RS A P	RS A. P.		RS. A P	RS. A P	RS A. P
28,554 9 1	810	8,780 2 0	10 047 0 0	26,669 10 5	789	9,952 1 0	10,033 10 8	30 853 9 5
5,345 4 3	146	1,720 0 0	1,223 5 5	5,182 3 11	159	2,104 8 0	1,228 0 0	5,527 8 6
.. ..	...	... ...	... ...	... ...	...	.. . ...	... .	.. ... .
33,899 13 4	956	10,500 2 0	11,270 5 5	32,151 14 4	948	12,056 9 0	11,261 10 8	36,381 1 11
4 201 0 0	65	... .	440 0 0	4,751 4 8	66	... ...	737 8 0	7,187 7 4
2,652 1 7	195	605 6 2	1,185 0 0	2,885 4 11	194	570 9 0	1,223 0 0	3,130 13 5
2,093 2 3	176	525 10 0	700 8 0	2,283 15 1	183	566 3 0	663 0 0	2,130 0 6
755 10 9	80	182 0 0	96 0 0	759 12 0	80	187 0 0	96 0 0	874 6 0
.. ..	...	.. ..	... ...	.. ..	...	... ...	... .	... .
. ... ..	40	36 12 0	... .	327 10 5	50	92 0 0	76 8 0	747 3 10
277 12 10	80	13 0 6	... .	298 12 9	89	25 0 6	165 12 0	284 10 7
9,979 11 5	636	1,362 12 8	2,421 8 0	11,306 11 10	662	1,440 12 6	2,961 12 0	14,363 9 4
43,879 8 9	1,592	11,862 14 8	13,691 13 5	43,458 10 2	1,610	13,497 5 6	14,223 6 8	50,744 11 7

Roman Catholic Mission, (Irish.)

Catholic Cathed[illegible]
Madras, 3rd April [illegible]

SIR,

YOUR letter of the 22nd ultimo came to me during the busiest season of the year, an[illegible] sorry that I could not have furnished the information you wished for before the last day of M[illegible] as requested.

I enclose a statement of the educational work of the Catholic Mission of Madras within th[illegible] municipal limits for the 12 months ended the 29th February 1872. I have endeavoured to fram[illegible] the statement, so as to furnish as completely as possible all the information you require.

I send you a second statement, embodying the same information regarding our schools, the[illegible] number, the number of children in attendance, the fees received from the pupils, the grants received from Government, and the total outlay upon each school, made up for five years ended the 28th February 1871.

These two statements show pretty fully and accurately the state of our schools during the past six years. The schools mentioned are nearly all in operation for 30 years, with very little change in the number of pupils, or in the cost to the mission. We wished to provide, as far as possible, for the educational wants of our own people, and our poverty prevented us from attempting more. Our schools, however, have been always open to Heathens, Mussulmans, and Protestants, who were not required to learn our catechism, or to conform in any way to our religious practices.

School fees were demanded ever since the year 1842 from the pupils attending the schools in Armenian Street and McLean Street. For a long time all the other schools were considered charity schools, and fees were not demanded. Since 1860 fees were required from the children attending the English schools, whose parents were in a position to pay.

The schools were maintained at the cost of the mission without any assistance from Government until 1865. In that year we received a grant-in-aid for the schools in Armenian Street, McLean Street, St. Francis Xavier's boys' school, and Royapooram boys' school. In 1866 commenced the grant to the boys' school in Triplicane, and in 1869 the grants to the girls' schools in St. Francis Xavier's and Royapooram.

In estimating the cost of the schools I have taken into account only the current expenses and repairs, leaving out of consideration the cost of school buildings as well as the cost of bringing out to this country several parties of school teachers, both male and female.

Since the year 1842, in which the late Dr. Fennelly arrived in Madras, 20 schools, and sometimes 22, were maintained by the Catholic Mission within the municipal limits. At first the schools cost much less than at present. In 1845 the cost of the mission was Rupees 6,676-8-7 In 1846 the cost was Rupees 6,978-11-11. The charge to the mission has gradually increased, partly because we employ a larger number of teachers; but chiefly because, to keep pace with the educational progress of the times, we thought it desirable to engage the services of a better class and of course a more highly-paid class of teachers.

I am sorry that, owing to our long Church services last week and the holidays this week, I found it imposible to prepare tabular statements for the whole 30 years, or to send them before the 31st ultimo.

To J. C. Loch, Esq.,
President Municipal Commission, Madras.

I have, &c.,
(Signed) S. FENNELLY.

List of schools maintained by the Catholic Mission of Madras within the municipal limits, with the average daily attendance at each, the total amount of fees received from pupils, the total educational grant (if any), and the total cost of each.

Name and Locality.	For 5 years ending 28th February 1871				For 1 year ending 29th February 1872.			
	Number of pupils	Amount of fees.	Government Grant.	Total of 5 years' outlay.	Number of pupils.	Amount of fees.	Government Grant.	Total annual outlay.
		RS. A. P.	RS A. P	RS. A. P.		RS. A. P.	RS. A. P.	RS. A. P.
English Boys' School.								
St. Mary's Seminary	250	4,119 8 0	5,011 9 10	20,074 6 6	270	1,137 2 0	1,758 14 10	4,863 5 2
St. Francis Xavier's	150	358 10 6	1,258 4 4	5,748 7 5	157	158 12 0	279 2 8	1,258 9 9
St. Peter's, Royapoorum	150	1,215 8 0	1,442 5 4	6,351 6 10	157	295 10 0	266 0 0	1,334 0 9
Triplicane School	80	835 1 6	1,220 0 0	6,663 7 0	78	161 13 0	120 0 0	963 14 6
Vepery School	30	41 15 0	None.	2,445 10 3	30	None.	None.	231 10 0
Tamil Boys' School								
St. Francis Xavier's School...	45	None.	None.	622 0 0	45	None.	None	78 5 0
Royapoorum do.	80			360 0 0	80			72 0 0
Cassimodoo do.	35			271 8 0	35			60 0 0
Poodoopettah do.	20			300 0 0	20			60 0 0
Mackays' Garden do	30			210 0 0	28			42 0 0
Vanarapettah do.	30			240 0 0	30			48 0 0
John Pereira's do.	25			240 0 0	20			48 0 0
Wallajahpettah do.	20			300 0 0	15			60 0 0
English School for Girls.								
Presentation Convent	235	6,727 0 0	4,596 15 9	22,230 0 0	267	2,082 8 0	1,100 0 0	5,166 2 6
St. Francis Xavier's	90	None.	524 13 3	3,403 2 7	98	None.	268 0 0	663 0 0
Royapoorum School	50	258 5 0	223 13 4	1,452 13 0	48	86 12 0	116 0 0	318 10 8
Vepery (2) Schools	55	None.	None.	1,937 2 8	52	None.	None.	487 4 0
Triplicane do.	25	Do.	Do.	1,300 0 0	25	Do.	Do.	240 0 0
Tamil School for Girls.								
St. Francis Xavier's	50	Do.	Do.	825 7 0	53	Do	Do.	204 8 0
Royapoorum School	50	Do.	Do.	300 0 0	64	Do.	Do.	60 0 0
Total ...	1,500	13,556 0 0	14,277 13 10	75,275 7 3	1,572	3,922 9 0	3,908 1 6	16,307 11 7

Roman Catholic Mission (Goa.)

Bishopric House, St. Thome.
3rd April 1872.

SIR,

ACKNOWLEDGING receipt of your letter, dated 22nd March last, I have the honor, in compliance with the request therein contained, to submit to you a full report of the working of the schools under my patronage, with statements of receipts and disbursements for the nine and quarter years ending 31st ultimo I likewise send you a tabular return, giving at one view all the particulars called for in your letter

I have, &c.,
(Signed) B F AMARANTE,
Vicar-General of St. Thomé.

To J C. Loch, Esq.,
President Municipal Commission, Madras.

Tabular return of schools in connexion with the St. Thomé Mission, from 1st January 1863 to 31st March 1872

Number of schools for boys.	Number of schools for girls	Number of male scholars.	Number of female scholars.	Income from school fees, boys	Income from school fees, girls	Total outlay.	Received from Government.
				RS. A P.	RS. A P.	RS. A. P.	RS A P
1 St Thomé College (late St. Francis Xavier's Anglo-Vernacular School) including the St Thomé Orphanage School.	...	118 Average number on the rolls for the past nine and quarter years.		3,260 10 0 For particulars see statements A, B, C, and para. 11 of Memo accompanying	. .. ..	28,650 8 3	4,517 9 10
2 St. Thomé Free School, Popham's Broadway, Black Town.	...	38	.	Free.	... ..	2,775 0 0	Receive no support from Government.
3 St Thomé Cathedral School (Tamil)	In these schools both boys and girls are taught	38	7	Do.	... .	777 0 0	
4 Madre-de-Deo's Church School, South St. Thomé (Tamil)		11	7	Do.	... ...	444 0 0	
5. DiscaneoChurch School, Adyar (Tamil.)		21	1	Do.	..	777 0 0	
6 The Luz Church School, Tonampettah (Tamil)		16		Do.	... .	444 0 0	
7 Poodoopettah Church School, Pantheon Road (Tamil)		19	.	Do.	... .	666 0 0	
8 St. Anthony's Church School, Royapooram (Tamil.)		35	26	Do.	.. . ...	444 0 0	
	1 St. Thomé Female Seminary abolished 31st December 1868.	...	27 Average number on the rolls during the four years the school was in existence	..	153 0 0 For particulars see statements D and E accompanying.	2,466 1 0	
					Total .	37,443 9 3	

Bishopric House, St Thomé,
3rd April 1872.

(Signed) B F AMARANTE,
Vicar-General of St. Thomé.

Report of the schools under the patronage of the Bishopric of St. Thomé.

1 The St Thomé College, under its former designation of St Francis Xavier's Anglo-Vernacular School, was opened in January 1863, and so the institution has entered upon the 10th year of its existence.

2 At first the attendance was very small, and the character of the education imparted in the school elementary, but within a short time of its existence, seeing that the number of boys on the rolls began rapidly to increase, it was found necessary to employ additional masters, and to build a commodious school-room at an outlay of Rupees 2,540-13-3. At the same time the course of studies in the institution was raised to the U. C. S. Examination standard.

3. In July 1865 the school was brought under the old grant-in-aid rules, Government paying a monthly sum of Rupees 26-10-8 towards its support, which was raised from time to time, till at the date of the last application it amounted to Rupees 79-2-8.

4. The receipts and disbursements for the first eight years were as follows, particulars being given in the annexed statements :—

(A.)—The disbursements for the three years ending 31st December 1865 were Rupees 4,340-10-7, receipts Rupees 1,179-5-4, and balance against the school Rupees 3,161-5-3;

(B.)—The disbursements for the next three years ending 31st December 1868 were Rs. 10,545-8-3, receipts Rupees 5,176-14-0, and balance against the school Rupees 5,368-5-3; and, lastly,

(C.)—The disbursements for the two years ending 31st December 1870 were Rupees 11,854-14-7, receipts Rupees 6,118-12-6, and balance against the school Rupees 5,736-2-1.

5 The average daily attendance during the period comprised in the first triennial report was 62, during the three following years it was 142, and during the two years ending 31st December 1870 it was the same.

6. Notwithstanding the steadily increasing debt against the institution, the necessity of founding a collegiate school, adequate to meet the educational wants of the locality, was fully appreciated and felt; and accordingly the new college building, which in an architectural sense may lay some pretentions to beauty, was raised at a very considerable outlay, Government generously contributing the sum of Rupees 3,500 towards the undertaking. The first stone was laid on the 20th January 1869, and the school was opened for the public, by His Excellency Lord Napier, on the 9th November 1870. The college building was designed by H. B. Addis, Esq., C.E.

7. Since 1st January 1871, the St. Thomé College (the old designation being laid aside) has entered upon a new career as a "higher class school." It is now under an efficient staff of masters and the education imparted has been raised to the standard of the University Matriculation Examination. The St. Thomé College is at present the only institution of its kind, within a radius of two miles, able to supply the educational wants of the children of the better classes residing in the vicinity. The Mylapore Anglo-Vernacular school in the same district is an institution intended solely for Mahomedan boys.

8. The restriction on grants-in-aid having been removed from the 1st August 1871, a new application was made for raising the grant allowed to the institution, which was met to a considerable extent. The grant allowed at present is Rupees 121-10-8, being Rupees 42-8-0 in excess of the old grant.

9. The institution having adopted the new scale of fees from the 15th September last year, the attendance of the poorer children fell off to some extent; hence the disparity on the school rolls between the beginning and end of last year.

10. In September last, the school was inspected by Mr. Fortey, the Acting Inspector of Schools, 3rd Division, and the result (notwithstanding the school was laboring under many disadvantages, arising from the change of masters in the middle of the year) was very creditable to the institution, as may be learnt from Mr. Fortey's Report to the Director of Public Instruction, copy of which was sent to the Very Rev. B. F. Amaranto. The sixth and fourth classes in particular distinguished themselves. Mr. Fortey's words are, "the sixth or Matriculation class was examined in English, Arithmetic and Euclid, and obtained a very fair proportion of marks in all these subjects; indeed, in English, they were particularly successful, gaining 54 per cent. of the marks assigned to that paper."..." The boys in the fourth class satisfied me in all subjects, except Arithmetic, in which the answering was poor. If this subject receives more attention, and if the boys are promoted into the fifth class after a careful examination at Christmas, a good strong fifth class may be formed, from which boys may be drafted into the sixth class in January 1873, and at the end of that year several ought to pass the Matriculation Examination."

11. The average daily attendance for the 15 months ending 31st ultimo was 127, the disbursements for the same period amount to Rupees 10,071-9-6, the receipts (including school fees amounting to Rupees 1,105-8-0) Rupees 4,703-4-3, and balance against the institution with the old standing debts Rupees 5,368-5-3.

12. The St. Thomé orphanage school established more than two centuries ago, and supported mainly from the funds of the Bishopric of St. Thomé, was affiliated to the St. Francis Xavier's Anglo-Vernacular School in January 1863. Twenty-four poor children are fed, clothed, and educated in connexion with the orphanage. At present, and within the last three years, this institution receives a small support from the public.

13. The St. Thomé Female Seminary for the education of girls was opened in February 1865, and continued to exist with varied success for upwards of four years; when, owing to the removal from the district of the greater number of the well-to-do Eurasian families, whose children formed the bulk of the school, it was found necessary to close the institution. During the time the school was in existence the average daily attendance was 27. The receipts and disbursements for the same period were as follows:—

(D.)—The disbursements for the year ending 31st December 1865 were Rupees 633, receipts Rupees 589, and balance against the school Rupees 44; and,

(E.)—The disbursements for the following three years ending 31st December 1868 were Rupees 1,722-0-2, receipts Rupees 1,567, and balance Rupees 155-0-6.

14. *St. Thomé Mission Free School, Popham's Broadway, Black Town.*—This school was established in June 1854, to afford a plain English education to the poorer children of the town district, attached to the Bishopric of St Thomé. There are at present on the rolls 38 children. The course of instruction imparted embraces reading, writing, arithmetic, geography, and history. The school costs the mission of St Thomé, exclusive of charges extraordinary, Rupees 300 a year.

15. *Tamil Schools.*—Besides the schools mentioned above there are in connexion with the St. Thomé Mission six Tamil free schools for the poorer classes, in which the character of the education imparted is purely elementary. These schools are maintained at an annual cost of Rupees 318.

1. St Thomé Cathedral Tamil school, having on the rolls 38 boys and 7 girls.
2. Madre-de-Deo's Church school, south St. Thomé, having on the rolls 11 boys and 7 girls.
3. Discaneo Church school, Adyar, having on the rolls 24 boys and 1 girl.
4. The Luz Church school, Tanampettah, having on the rolls 16 boys.
5. Poodoopettah Church school, Pantheon Road, having on the rolls 19 boys.
6. St Anthony's Church school, Royapooram, having on the rolls 35 boys and 26 girls.

(Signed) B. F AMARANTE,
Vicar-General of St. Thomé.

Bishopric House, St. Thomé,
3rd April 1872.

A.

Abstract of the Receipts and Disbursements of the St. Francis Xavier's Anglo-Vernacular School for boys at St. Thomé, from January 1863 to December 1865.

Receipts	RS.	A	P.	Disbursements.	RS.	A	P
By Government grant-in-aid from July to December 1865	133	5	4	To cash paid salary of five masters from January 1863 to December 1865	1,500	0	0
„ contribution by the Bishopric from do. do.	300	0	0	For furniture for school	117	0	0
„ subscription from gentlemen from January to December 1865	268	8	0	„ bill collector's pay	84	0	0
„ donation and subscription from Catholic Natives from January 1863 to December 1865	262	0	0	„ books and maps	84	13	4
„ fees from the school from January to December 1865	215	8	0		1,785	13	4
Total	1,179	5	4	„ building of the school-room	2,540	13	3
Balance against the school	3,161	5	3	„ paid on account of quit-rent and assessment for two years	14	0	0
					2,554	13	3
Rupees	4,340	10	7	Rupees	4,340	10	7

B

Abstract of the Receipts and Disbursements of the St. Francis Xavier's Anglo-Vernacular School for boys at St Thomé, from January 1866 to December 1868.

Receipts.	RS	A.	P	Disbursements.	RS.	A.	P.
By Government grant-in-aid	960	0	0	To cash paid salary to the Principal.	2,760	0	0
„ do for school furniture	68	0	0	„ do do to junior teachers	4,176	0	0
„ contribution by the Bishopric	1,800	0	0	„ do. for school furnitures .	68	0	0
„ subscription from gentlemen	1,262	8	0	„ do. to bill collector	252	0	0
„ donation and subscription from Catholic Natives	71	6	0	„ do. paid on account of quit-rent and assessment	21	0	0
„ fees from the school	1,015	0	0	„ sundry expenses . .	106	14	0
Total	5,176	14	0	Balance against the school in 1865.	3,161	5	3
Balance against the school	5,368	5	3	Total Rs .	10,545	3	3
Rupees ..	10,545	3	3	Rupees ...	10,545	3	3

C.

Abstract of the Receipts and Disbursements of the St. Francis Xavier's Anglo-Vernacular School for boys at St Thomé, from January 1869 to December 1870.

Receipts	RS.	A.	P.	Disbursements.	RS	A.	P.
By Government grant-in-aid	1,896	12	6	To cash paid to the teacher	6,064	0	0
„ contribution by the Bishopric	2,450	10	0	„ school furniture .	111	9	0
„ subscriptions from Gentlemen	784	4	0	„ bill collector .	168	8	0
„ do from Catholic Natives	66	0	0	„ quit-rent and assessment	21	0	0
„ fees from the school	925	2	0	„ sundry expenses	121	8	4
Total .	6,118	12	6	„ balance against the school in 1868 . .	5,368	5	3
Balance against the school	5,736	2	1	Total Rs	11,854	14	7
Rupees	11,854	14	7	Rupees	11,854	14	7

D.

Abstract of the Receipts and Disbursements of the St. Thomé Female Seminary from February to December 1865.

Receipts.	RS.	A.	P.	Disbursements.	RS	A	P
By subscription from ladies	131	0	0	To cash paid salary of the school-mistress	275	0	0
„ contribution by the Bishopric	412	0	0	For sundry expenses .	32	8	0
„ fees from the school .	46	0	0	„ furniture for the school	86	0	0
Total	589	0	0	„ a piano, and for provision and clothes for poor children	97	0	0
Balance against the school	44	0	0	To rent of the house occupied by the school	192	8	0
Rupees	633	0	0	Rupees ..	633	0	0

E.

Abstract of the Receipts and Disbursements of the St. Thomé Female Seminary at St. Thomé, from January 1866 to December 1868.

Receipts.	Rs	A.	P.	Disbursements	Rs.	A.	P
By subscription from ladies	560	0	0	To cash paid salary to the school-mistress	900	0	0
„ contribution by the Bishopric	900	0	0	„ sundry expenses .	50	10	6
„ fees from the school	107	0	0	„ books, clothes, &c.	97	6	0
Total	1,567	0	0	„ rent of the school-house	630	0	0
Balance against the school	155	0	6	Balance against the school in 1865	44	0	0
				Total Rs	1,722	0	6
Rupees	1,722	0	6	Rupees	1,722	0	6

SIR, St. Thomé, 18th May 1872.

As a supplement to the report of the school, under the patronage of the Diocese of Mylapore, accompanying my letter, dated the 3rd April last, I have the honor to send you the printed report of St Thomé College of the 9¼ years ending 31st March 1872 (three copies); and in doing so to request your attention to an error in the former report, which, by an oversight, escaped my notice with regard to the total expenditure of the institution which was given as Rupees 28,650-2-3, instead of Rupees 22,914-6-2

The total debt against the college, exclusive of the cost of building the college premises, amount to Rupees 5,736-2-1.

I have, &c.,

To J. C. Loch, Esq.,
President Municipal Commission, Madras.

(Signed) B. F. AMARANTE,
Vicar-General of St. Thomé.

Church Missionary Society.

SIR, Yercaud, Shevaroy Hills, 15th June 1872.

BY yesterday's post, I received a letter from the Rev. J. Barton, Secretary of the C. M. Society, asking me to forward to you certain statistical returns of the Church Missionary Schools under my superintendence.

Some time ago, J. C. Loch, Esq., forwarded to me your request on that matter, and I at once set to work to get all the information I could from the scanty means at my disposal, but was interrupted in it on hearing from Mr. Loch that sooner or later a committee was to meet, which was going to discuss school matters, and that I should be invited to it, when I should have an opportunity of giving all the needed information on the subject of the schools under me. From this I understood that all that was required of me was to come prepared to that committee meeting with all the information I could give of my schools.

Now from Mr. Barton's letters I find that I have been mistaken, and, therefore, beg of you to put down my silence not to unwillingness to give you the required information, but to misunderstanding the nature of the request you made.

As I am on the Shevaroy Hills for a month, taking the Chaplain's duties here, I have not brought up with me Mr. Loch's letter on that subject, and, therefore, cannot recall to memory what information you asked for. Kindly oblige me by sending up here, at your earliest convenience, the blank forms you wish me to fill up, and I shall lose no time in returning them to you.

I am very sorry to occasion you this double trouble.

Believe me, &c.,

To C. E. Gover, Esq., Madras.

(Signed) WILLIAM P. SCHAFFTER.

SIR, Yercaud, Shevaroys, June 29th, 1872.

I BEG to enclose the statistical returns of the schools under my management, belonging to the Church Missionary Society.

I regret that I cannot, for want of records, go further back than the year 1867.

I beg, &c.,

To C. E. Gover, Esq.,
Census Officer.

(Signed) WILLIAM P. SCHAFFTER,
Manager of the C. M. S. Vernacular Schools.

Required Returns

Years.	Number of boys' schools.	Number of mixed Schools.	Number of male scholars.	Number of female scholars.	Income from school fees, boys.	Income from school fees, girls.	Total outlay.	Received from Government.	Remarks.
					RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	
1867 ...	10	1	453	11	41 11 11	... ...	1,925 8 0	216 0 0	
1868 ...	13	2	533	23	58 5 8	... ...	2,955 11 0	433 12 0	
1869 ...	14	6	762	77	74 7 0	6 1 5	4,683 15 0	607 12 0	
1870 ...	8	7	600	80	70 4 0	6 0 0	3,751 12 0	671 12 0	
1871 ...	10	8	674	74	121 10 2	14 4 0	3,975 4 4	897 8 0	

* Boys in mixed schools are added with the total of the boys' school.

(Signed) WILLIAM P. SCHAFFTER.

Patcheappah's Charities.

SIR,

WITH reference to the letter from the late Officiating President of the Municipal Commissioners, dated 22nd March 1872, and forwarded to me on the 15th June last, I am directed to send herewith, a statement containing the information required, regarding the schools under the management of the trustees.

The printed reports sent, herewith, will show the origin and progress of the educational institutions in their charge at Madras.

Madras, Trustee's Office, 12th July 1872.

I have, &c.,

(Signed) N. SASHACHELLA CHETTY,

Secretary.

To C. E. Gover, Esq.,
Secretary Census Committee.

Statement showing the strength, etc., of the Schools (in Madras) under the management of the Trustees of Patcheappah Moodeliar's Charities.

No. of Schools for boys.	Name of School.	Years.	Number of Scholars	Income from School fees.			Total outlay.			Received from Government.			Remarks.
				RS.	A.	P.	RS.	A.	P	RS.	A.	P.	
1	Patcheappah Moodeliar's High School at Madras.	1842...	...	...	...	...	8,636	6	5	5	4	6	The strength of the school for the years 1842 to 1849 cannot be given.
		1843...	...	...	...	...	5,907	7	7	...	...	...	
		1844...	...	...	...	...	9,840	1	5	...	...	...	
		1845...	...	...	...	...	10,094	13	8	...	...	...	The school was purely eleemosynary previous to the year 1849.
		1846...	...	...	...	...	12,176	7	0	...	...	...	
		1847...	...	...	...	...	14,044	10	10	...	...	...	
		1848...	...	...	...	...	14,232	13	2	...	...	...	In 1868 it came under the Grant-in-aid Rules.
		1849...	...	504	0	0	14,037	4	0	...	...	...	
		1850...	254	694	0	0	7,969	2	5	...	...	...	
		1851...	260	578	0	0	5,572	3	0	...	...	...	
		1852...	214	620	0	0	6,477	9	2	...	...	...	
		1853..	234	482	0	0	6,965	1	10	...	...	...	
		1854...	276	399	0	0	6,688	3	3	...	...	...	
		1855...	350	92	0	0	8,617	7	7	...	...	...	
		1856...	561	2,445	0	0	10,489	2	11	...	...	...	
		1857...	500	2,971	8	0	13,054	13	2	...	...	...	
		1858...	500	2,807	8	0	12,861	1	9	...	...	...	
		1859 ..	472	2,615	8	0	12,237	6	7	...	...	...	
		1860...	621	3,203	8	0	13,070	3	0	...	...	...	
		1861...	600	3,737	0	0	14,480	12	2	...	...	...	
		1862...	800	6,512	0	0	17,067	7	3	...	...	...	
		1863...	706	6,784	4	0	18,420	1	11	...	...	...	
		1864...	640	6,054	8	0	18,602	14	7	...	...	...	
		1865...	259	5,138	4	0	16,943	2	3	...	...	...	
		1866...	317	5,633	0	0	15,987	9	6	...	...	...	
		1867...	304	6,124	8	0	16,721	12	2	...	...	...	
		1868...	243	5,265	0	0	21,591	11	0	8,480	6	8	
		1869...	258	4,864	8	0	23,804	15	2	10,393	11	1	
		1870 ..	235	5,265	0	0	23,146	11	1	9,893	10	3	
		1871...	297	5,484	12	0	23,719	2	1	9,958	3	0	
2	Govindu Naidu's Primary School.	1865...	367	2,501	0	0	4,289	11	2	1,023	13	8	This school formed originally the Junior Department of Patcheappah's, but was formed into a separate school in May 1865, under the designation of Govindu Naidu's Primary School. It is maintained from the funds left by that gentleman.
		1866...	365	3,627	0	0	7,642	11	11	2,191	12	7	
		1867...	322	3,284	0	0	8,668	11	8	3,039	7	5	
		1868...	357	3,146	4	0	7,832	6	10	3,267	8	7	
		1869...	431	4,526	8	0	8,617	8	5	3,644	9	4	
		1870...	441	4,973	4	0	9,033	13	5	3,603	9	11	
		1871...	470	5,163	4	0	8,833	1	9	3,541	10	5	
No. of Schools for girls.													
Only one	Comalasworam Covil, Streenevassa Pillay's Vernacular Female School at Madras.	1866...	25	2	8	0	56	14	0	...	...	...	This school was established in October 1866.
		1867...	102	48	3	0	689	15	10	147	13	1	
		1868...	120	69	12	0	1,136	11	4	368	6	5	
		1869...	169	77	12	0	1,987	1	5	623	8	10	
		1870...	202	108	6	0	1,947	5	2	626	9	3	
		1871...	180	193	3	0	1,997	7	9	741	6	9	

(Signed) N. SASHACHELLA CHETTY,

Secretary to the Trustees of Patcheappah Moodeliar's Charities.

APPENDIX II.

TRANSLATION OF TELUGU FIRST BOOK AS USED IN PYALL SCHOOLS.

May blessings attend this book.—Youths' Wisdom, diamond-giving, intended for boys commencing the Telugu Language, by V. RAMAKRISTNAMA CHARYULU.—Printed at the Sri Sarasvati Nilayam Press, and published by V. RANGA CHARYULU, 1871.

ALPHABET.

There are fifty-six letters in the Telugu language.

a. à. i. í. u. ú. ru. rú. lu. lú. e. é. ai. o. ó. au. visarga am. aha. k. kh. g. gh. n. ch. ts chh. j jh. dz. ñ. ṭ. ṭh. d. ḍh. ṇ. t. th. d. ḍh. n. p. ph. b. bh. m y. rr. l. ḷ. v 's. sh. sh. ksh.

All of the above letters except visarga am. aha. when pronounced have the word Káramu after them, as akáramu, kakáramu, chakáramu, and ukáramu.

When the letter r is pronounced, it may have the word iphamu after it. Thus, rakáramu or réphamu.

The vowels are sixteen—

a á. i. í. u. ú. ru rú. lu. lú. e. é. ai o. ó. au.

There are thirty-seven consonants—

k. kh. g gh. n. ch. chh. ts. j. jh. dz. ñ. ṭ. ṭh. d. ḍh. ṇ. t th. d. ḍh. n. p. ph b. bh. m. y. r rr. l l. v. s. sh. s. h. ksh.

In Telugu vowels are known by the name *Pranamulu*, and consonants by the name *Pranulu*.

Classification of Vowels.

Short sounds 7—à. i. u. ru. lu. e. o.
Long sounds 8—á. í. ú. rú. é. ai. o au.
Bounding sound (Plutamu) 1—lú.
Soft sounds (Vakramamulu) 4—e. é. o. ó.
Dipthongs 2—ai au.

Division of Consonants.

Sparsamulu 27.	Group the First.	Group the Second.	Group the Third.	Group the Fourth.	Group the Fifth.
	Hard Consonants.	Hard Aspirates.	Soft Consonants	Soft Aspirates	Nasals.
Group k .. .	k.	kh.	g.	gh.	n.
Group ch ...	ch. ts.	chh.	j. dz.	jh.	ñ.
Group t... ...	ṭ.	ṭh.	d.	ḍh.	n.
Group	t.	th.	d.	dh.	n.
Group p. ...	p.	ph.	b.	bh.	m.

Antasthamulu—y. rr. l. v.
Ushmamulu—s. sh. s. h.
The consonants, including the soft and hard ones, are twenty-five.
The letter n is said to be drutamu.

Words of four Syllables.

Ankevanne, *a stirrup.*
Ásupóyu, *to place thread in the loom.*
Atstsikamu, *want.*
Udzaginchu, *to desist.*
Ettikólu, *beginning.*
Echchelivi, *to increase.*
Orimika, *patience.*
Orapari, *a beautiful person.*
Ódikalu, *streams.*
Ósarilu, *to remove.*
Kannadídu, *a house-breaker.*
Karadamu, *a casket.*
Karakari, *violence.*
Karuvali, *wind.*
Gojjegalu, *a kind of flower.*
Tsattuvalu, *wings.*
Taḷukottu, *to flash.*
Kapálamu, *the skull.*
Bérajamu, *fraud.*
Vadâmudi, *name of Bhíma.*

Moral Sentences (to be learnt by heart).

1. Speak nought but truth.
2. Win a good name.
3. Be patient.
4. Avoid anger.
5. Money must be justly gained.
6. Always think before you speak.
7. Honor your teachers.
8. Keep good company.
9. Try to please your Guru.
10. Be merciful.
11. Act so that your neighbours may praise you.
12. Never be late at school.
13. Cling to virtue.
14. Never injure others.
15. Do not look about when studying.
16. Never forsake the right.
17. Do not run.
18. Do not steal.
19. Do not contradict your elders.
20. Do not try to swim.
21. Defraud no man.
22. Obey your parents.
23. Avoid pride.
24. Be not avaricious.
25. Cling to the customs of your caste.
26. Never tell a lie.
27. Shun the wicked man.
28. Do not speak hard words.
29. Cheat no one.
30. Be courageous.
31. Never get in debt.
32. Speak little.
33. Never fail the promise once given.
34. Forfeit not your self-respect.
35. Spend no time uselessly.
36. Do nothing sinful.
37. Be not envious of the success of others.
38. Never praise yourself.
39. Do not associate with bad men.
40. Sigh not after your gift.
41. Keep within bounds.
42. Reveal no secrets.
43. Abuse no one.
44. Be not easily alarmed.
45. Never quarrel.
46. Give nothing to the undeserving.
47. Never return evil for good.
48. Do not walk out alone (after dark).
49. Avoid partiality.
50. Do harm to no one.
51. Think well over a business before you begin it.
52. Never go where you are not wanted.

Measures of Time.

18 Reppa pátlu	make	1 Káshta.	2 Pakshams	make	1 Month.
30 Káshtas	,,	1 Kalá.	2 Months	,,	1 Ṛutuvu.
30 Kalás	,,	1 Kshanamu.	3 Rutuvus	,,	1 Ayanam.
12 Kshanams	,,	1 Muhúrtum.	2 Ayanams	,,	1 Year.
15 Days and nights	,,	1 Paksham (fortnight)			

Names of the sixty years of the Cycle.

1. Prabhava.
2. Vibhava.
3. Sukla.
4. Pramòdùta.
5. Prajótpatti.
6. Angírasa.
7. Srimukha.
8. Bháva.
9. Yuva.
10. Dhátu.
11. Ísvara.
12. Bahudhánya.
13. Pramádi.
14. Vikrama.
15. Vishu.
16. Chitrabhánu.
17. Svabhánu.
18. Tárana.
19. Párdhiva.
20. Vyaya.
21. Sarvajittu.
22. Sarvadhári.
23. Viródhi.
24. Vikruti.
25. Khara.
26. Nundana.
27. Vijaya.
28. Jaya.
29. Manmadha.
30. Durmukhi.
31. Hévilambi.
32. Vilambi.
33. Vikári.
34. Sárvari.
35. Plava.
36. Subhakrutu.

37. Sóbhakrutu.	43. Saumya.	49. Rákshasa.	55. Durmati.
38. Kródhi.	44. Sádhárana.	50. Nala.	56. Dundubhi.
39. Visvávasu.	45. Viródhikrutu.	51. Pingala.	57. Rudhiródgári.
40. Parábhava.	46. Parídhávi.	52. Kálayukti.	58. Raktákshi.
41. Plavanga.	47. Pramádícha.	53. Siddhárdhi.	59. Kródhana.
42. Kílaka.	48. Ánunda.	54. Raudri.	60. Akshaya.

Tamil Months.	Telugu Months.	Corresponding English Months.	Tamil Months	Telugu Months.	Corresponding English Months
1. Chitri.	Chaitramu.	April and May.	7. Arpisi.	Asvayujamu.	Oct. and Nov.
2. Vyási.	Vaisághamu	May and June.	8. Kártíki.	Kártikamu.	Nov. and Dec.
3. Áni.	Jyéstamu.	June and July.	9. Márgali.	Márgasiramu.	Dec. and Jan.
4. Ádi	Ashádhamu.	July and August	10. Tye.	Pushyamu.	Jan. and Feb.
5. Ávani.	Srávanamu.	August and Sept.	11. Másí.	Mághamu.	Feb. and March.
6. Peratási.	Bhádrapadamu.	Sept. and Oct.	12. Punguni.	Phálgunamu.	March and April.

Days of the Bright Fortnight.

1. Suddha Pádyami.	6. Suddha Shasti.	11. Suddha Yékádasi.
2. Suddha Vidiya.	7. Suddha Saptami.	12. Suddha Dvádasi.
3. Suddha Tadiya.	8. Suddha Astami.	13. Suddha Triódasi
4. Suddha Chaviti.	9. Suddha Navami.	14 Suddha Chaturdasi.
5. Suddha Panchami.	10. Suddha Dasami.	15. Suddha Punnama.

Days of the Dark Fortnight.

1. Bahula Pádyami.	6. Bahula Shasti.	11. Bahula Yékádasi.
2. Bahula Vidiya.	7. Bahula Saptami.	12. Bahula Dvádasi.
3. Bahula Tadiya.	8 Bahula Astami.	13. Bahula Triódasi.
4. Bahula Chaviti.	9. Bahula Navami.	14. Bahula Chaturdasi.
5. Bahula Panchami.	10. Bahula Dasami.	15. Bahula Amavásya.

The above-mentioned fifteen days in the bright fortnight, together with those in the dark one, make one month.

12 such months make a year.

There are 360 days in the year, at 30 days to each month.

There are 8 Jámus in a day and night.

7½ Gadiyas make 1 Jámu.

60 Vighadiyas ,, 1 Ghadiya.

6 winks of the eye ,, 1 Vighadiya.

There are two Ayanams (solar tropical periods)—

1. Uttaráyanumu. This ranges from the month of Tye to Áni.
2. Dakshináyanamu. This begins in Ádi and lasts till the end of Márgali.

There are six seasons—

The months of Chaitra and Vaiságha form the *season of flowers.*

The months of Jésta and Áshádha make the *hot season.*

The months Srávana and Bhádrapada make the *rainy season.*

The Asvayuja and Kártíka months make the *harvest.*

The Margasírsha and Pushya months make the *cold season.*

Mágha and Phalguna months make the *leaf-dropping season.*

There are seven days in the week—

Names of days.			Names of days.		
English.	Telugu	Their other names	English	Telugu	Their other names
Sunday.	Ádiváramu.	Bhanu Arka or Áditya.	Thursday.	Bruhaspativáramu.	Guru.
Monday.	Sómavárumu.	Indu Bhauma.	Friday.	Sukraváramu.	Bhrugu or Bhargava
Tuesday.	Mangalavaramu.	Kuja or Angárak.	Saturday.	Seniváramu.	Manda or Stira.
Wednesday.	Budhaváramu.	Saumya.			

Names of the twenty-seven Lunar Mansions.

1. Asvini, *the horse's head.*
2. Bharani, *the triangle.*
3. Kruttika, *the razor.*
4. Róhini, *the cart.*
5. Mrugasira, *the arrow.*
6. Arudra, *the coral.*
7. Punarvasu, *the bow.*
8. Pushyami, *the string.*
9. Áslósha, *the serpent.*
10. Makha, *the palanquin.*
11. Pubba, } *two small*
12. Uttara, } *squares each.*
13. Hasta, *the hand.*
14. Chitta, *the pearl.*
15. Sváti, *the ruby.*
16. Visákha, *the circle.*
17. Anúrádha, } *an umbrella in*
18. Jyésta, } *hand.*
19. Múla, *the leaping lion.*
20. Púrváshádha, } *two double*
21. Uttaráshádha, } *squares each.*
22. Sravanum, *the triangle.*
23. Dhanista, *the drum.*
24. Satabhisha, { *the cluster of* 100 *stars.*
25. Púrvábhádra, } *two*
26. Uttarábhádra, } *squares*
27. Révati, *the fish.*

Names of the twenty-seven Yógams (Conjunctures).

1. Vishkambham.
2. Príti.
3. Áyushmán.
4. Saubhágyam. *
5. Atigandum.
6. Sukarmam.
7. Druti.
8. Súlam.
9. Gandam.
10. Vruddhi.
11. Dhruvam.
12. Vyághátam.
13. Harsham.
14. Vajram.
15. Siddhi.
16. Vyatípátam.
17. Varíyassu.
18. Parigha.
19. Sivam.
20. Siddham.
21. Sádhyam
22. Subham.
23. Subhram.
24. Brahmam.
25. Aindram.
26. Vaidhruti.
27. Sóbhanum

Nàmes of the eleven Karanums.

1. Bava.
2. Bálava.
3. Kaulava.
4. Taitula.
5. Garaji.
6. Vanaji.
7. Bhadra.
8. Sakuni.
9. Chatushpáttu.
10. Nágavam.
11. Kimastughnam

The twelve Signs of the Zodiac

1. Mésham, *the sheep.*
2. Vrushabham, *the bull.*
3. Midhunam, *the pair (man and woman).*
4. Kárkatakum, *the crab (Cancer).*
5. Simham, *the lion.*
6. Kanya, *the virgin*
7. Tula, *the scales.*
8. Vruschikam, *the scorpion.*
9. Dhanussu, *the bow.*
10. Makaram, *the crocodile (Capricorn)*
11. Kumbham, *the full pot*
12. Mínam, *the fish (Pisces.)*

The above are also called Lagnams (periods for auspicious ceremonies).

Names of the nine Planets

1. Súryudu, *Sun.*
2. Chendrudu, *Moon*
3. Angáraakudu, *Mars*
4. Budhudu, *Woden.*
5. Bruhaspati, *Thor.*
6. Sukrudu, *Venus.*
7. Senaischarudu, *Saturn.*
8. Ráhu.*
9. Kétu.*

The four Cardinal Points.

1. Túrpu *East*
2. Padamara, *West*
3. Uttaramu, *North.*
4. Dakshinamu, *South.*

1. Indra rules the East.
2. Agni rules the South-East.
3. Yama rules the South.
4. Nirruti rules the South-West.
5. Varuna rules the West.
6. Váyuvu rules the North-West
7. Kubéra rules the North.
8. Isánya rules the North-East.

The eight Elephants that guard the Cardinal Points.

1. Airávatamu
2. Pundaríkamu
3. Vámanamu.
4. Kumudamu.
5. Anjanamu.
6. Pushpaduntamu.
7. Sárvabhaumamu.
8. Supratíkamu.

* These two are the ascending and descending nodes of the moon.

The seven Higher Worlds.

1. Bhulókamu.
2. Bhuvarlókamu.
3. Suvarlókamu.
4. Maharlókamu.
5. Janólókamu.
6. Tapólókamu.
7. Satyalókamu.

The seven Lower Worlds.

1. Atalamu.
2. Vitalamu.
3. Sutalamu.
4. Rasátalamu.
5. Talátálamu.
6. Mahátalamu.
7. Pátálamu.

The seven Continents (lit. Islands.)

1. Jambu Dvípamu.
2. Plaksha Dvípamu.
3. Kusa Dvípamu.
4. Krauncha Dvípamu.
5. Sáka Dvípamu.
6. Semala Dvípamu.
7. Pushkara Dvípamu.

The seven Seas.

1. Salt Sea.
2. Sugarcane-juice Sea.
3. Toddy Sea.
4. Sea of Ghee.
5. Sea of Curds.
6. Sea of Milk.
7. Sea of Fresh Water.

The seven Sages.

1. Kasyapudu.
2. Atri.
3. Bharadvájudu.
4. Visvámitrudu.
5. Gautamudu.
6. Jamadagni.
7. Vasistudu.

The seven ever-living Persons.

1. Asvathámudu.
2. Bali.
3. Vyásudu.
4. Hanumantudu.
5. Vibhíshanudu.
6. Krupudu.
7. Parasurámudu.

Names of Festivals.

In Chaitra Suddham, *The New Year's Day.*
In do do. *Birthday of Srírama.*
Vidiya, on a Sunday, *Bhánuvidya.*
In Vaisákah Suddha, *Aksha Tadiya.*
In do. do. *Vyása Punnama.*
In Ashádha do. *Pradhamaikádasi.*
In Srávana do. *Garuda Panchami.*
In do. Bahula, *Gókulastami.*
In Bhádrapada Suddha, *Venáyaka Chaturdhi.*
In Bhádrapada Suddha, *Ananta Padmanábha Chaturdasi.*
In Asvayuja do. *Vijaya Dasami.*
In do. Bahula, *Dípávali Amávásya.*
In Kártika Suddha, *Chiluku Dvádasi.*
In Triódasi, on a Saturday, *Seni Triódasi.*
In Márgasira Suddha, *Subbaráya Shasti.*
In Magha Suddha, *Radha Saptami.*

Arithmetic.

1. Okati.
2. Rendu.
3. Múdu.
4. Nálugu.
5. Aidu.
6. Áru
7. Édu.
8. Enimidi.
9. Tommidi.
10. Padi.
11. Padunokandu.
12. Pandrendu.
13. Padumúdu.
14. Padunalugu.
15. Padiaidu.
16. Padiáru.
17. Padiédu.
18. Padunenimidi.
19. Pantommidi.
20. Iruvadi.
21. Iruvadi okati.

In this way the enumeration runs up to 100.

One 1
Ten 10
Hundred 100
Thousand 1000
Ten thousand 10000
Hundred thousand 100000
Million 1000000
Tens of millions 10000000
Hundreds of millions 100000000
Thousands of millions 1000000000
Tens of thousands of millions 10000000000

In this way the other places can be ascertained.

Table of the Unit.

4 Liptas	make	1 Gókarakáni	$\frac{1}{1024}$	4 Kánís	make	1 Vísam	
4 Gókarakánis	„	1 Sura	$\frac{1}{256}$	4 Vísams	„	1 Pátiká	
4 Suras	„	1 Pira	$\frac{1}{64}$	4 Pátikás	„	1 Unit	
4 Piras	„	1 Kánís	$\frac{1}{16}$				

I. *Multiplication Table.*

1 time	1 is	1	2 times	1 are	2	3 times	1 are	3
1	2	2	2	2	4	3	2	6
1	3	3	2	3	6	3	3	9
1	4	4	2	4	8	3	4	12
1	5	5	2	5	10	3	5	15
1	6	6	2	6	12	3	6	18
1	7	7	2	7	14	3	7	21
1	8	8	2	8	16	3	8	24
1	9	9	2	9	18	3	9	27
1	10	10	2	10	20	3	10	30

and so on up to 20 *times.*

1 times	2 are	2	1 times	3 are	3	1 times	4 are	4
2	2	4	2	3	6	2	4	8
3	2	6	3	3	9	3	4	12
4	2	8	4	3	12	4	4	16
5	2	10	5	3	15	5	4	20
6	2	12	6	3	18	6	4	24
7	2	14	7	3	21	7	4	28
8	2	16	8	3	24	8	4	32
9	2	18	9	3	27	9	4	36
10	2	20	10	3	30	10	4	40
11	2	22	11	3	33	11	4	44
12	2	24	12	3	36	12	4	48
13	2	26	13	3	39	13	4	52
14	2	28	14	3	42	14	4	56
15	2	30	15	3	45	15	4	60
16	2	32	16	3	48	16	4	64
17	2	34	17	3	51	17	4	68
18	2	36	18	3	54	18	4	72
19	2	38	19	3	57	19	4	76
20	2	40	20	3	60	20	4	80

and so on up to 10 *times* 27.

Signs of Fractions.

—	Vísamu	$\frac{1}{16}$th	ᓯ —	Ará Vísamu	$\frac{9}{16}$th
ᒐ	Paraka	$\frac{1}{8}$th	ᓯᒐ	Ará Paraka	$\frac{10}{16}$th
ᒑ	Muvvísamu	$\frac{3}{16}$th	ᓯᒑ	Ará Muvvísamu	$\frac{11}{16}$th
|	Pátika	$\frac{1}{4}$th	ᓱ	Muppátika	$\frac{3}{4}$th
| —	Pátiká Vísam	$\frac{5}{16}$th	ᓱ —	Muppátiká Vísamu	$\frac{13}{16}$th
| ᒐ	Pátiká Paraka	$\frac{3}{8}$th	ᓱᒐ	Muppátiká Paraka	$\frac{14}{16}$th
| ᒑ	Pátiká Muvvísamu	$\frac{7}{16}$th	ᓱᒑ	Muppátika Muvvísamu	$\frac{15}{16}$th
ᓯ	Ara	$\frac{1}{2}$	ᐤ	Okati	one

1 times	$\frac{3}{4}$ is	$\frac{3}{4}$	2 times	$\frac{3}{4}$ are	$1\frac{1}{2}$	3 times	$\frac{3}{4}$ are	$2\frac{1}{4}$
10	$\frac{3}{4}$	$7\frac{1}{2}$	20	$\frac{3}{4}$	15	30	$\frac{3}{4}$	$22\frac{1}{2}$
100	$\frac{3}{4}$	75	200	$\frac{3}{4}$	150	300	$\frac{3}{4}$	225
1000	$\frac{3}{4}$	750	2000	$\frac{3}{4}$	1500	3000	$\frac{3}{4}$	2250

and so on up to 10 *times.*

1 times	$\frac{1}{2}$	is $\frac{1}{2}$	2 times	$\frac{1}{2}$	are 1	3 times	$\frac{1}{2}$	are $1\frac{1}{2}$
10	$\frac{1}{2}$	5	20	$\frac{1}{2}$	10	30	$\frac{1}{2}$	15
100	$\frac{1}{2}$	50	200	$\frac{1}{2}$	100	300	$\frac{1}{2}$	150
1000	$\frac{1}{2}$	500	2000	$\frac{1}{2}$	1000	3000	$\frac{1}{2}$	1500

and so on up to 10 *times.*

1 times	$\frac{1}{4}$	is $\frac{1}{4}$	2 times	$\frac{1}{4}$	are $\frac{1}{2}$	3 times	$\frac{1}{4}$	are $\frac{3}{4}$
10	$\frac{1}{4}$	$2\frac{1}{2}$	20	$\frac{1}{4}$	5	30	$\frac{1}{4}$	$7\frac{1}{2}$
100	$\frac{1}{4}$	25	200	$\frac{1}{4}$	50	300	$\frac{1}{4}$	75
1000	$\frac{1}{4}$	250	2000	$\frac{1}{4}$	500	3000	$\frac{1}{4}$	750

and so on up to 10 *times;*

and thus through the whole list of fractions down to $\frac{1}{64}$

1 times	9 Pice are	9 Pice.	2 times	9 Pice are	$\frac{1}{2}$ Annas.		
10	9	$7\frac{1}{2}$ Annas.	20	9	15 „		
100	9	$4\frac{11}{16}$ Rupees.	200	9	$9\frac{9}{16}$ Rupees.		
1000	9	$46\frac{14}{16}$ „	2000	9	$93\frac{12}{16}$ „		
3 times	9 Pice are	$2\frac{1}{4}$	4 times	9 Pice are	3 Annas.		
30	9	1 R. $6\frac{1}{2}$ As.	40	9	$1\frac{14}{16}$ Rupees.		
300	9	$14\frac{3}{16}$	400	9	$18\frac{12}{16}$ „		
3000	9	$140\frac{10}{16}$	4000	9	$187\frac{1}{2}$ „		

and so on up to 10 *times.*

1 times	6 Pice are	6 Pice.	2 times	6 Pice are	1 Anna.		
10	6	5 Annas.	20	6	10 „		
100	6	$3\frac{2}{16}$ Rupees.	200	6	$6\frac{1}{4}$ Rupees.		
1000	6	$31\frac{1}{4}$ „	2000	6	$62\frac{1}{2}$ „		
3 times	6 Pice are	$1\frac{1}{2}$ Annas.	4 times	6 Pice are	2 Annas.		
30	6	$\frac{15}{16}$ Rupees.	40	6	$1\frac{1}{4}$ Rupees.		
300	6	$9\frac{6}{16}$ „	400	6	$12\frac{1}{2}$ „		
3000	6	$93\frac{12}{16}$ „	4000	6	125 „		

and so on up to 10 *times.*

1 times	3 Pice are	3 Pice.	2 times	3 Pice are	$\frac{1}{2}$ Anna.		
10	3	$2\frac{1}{2}$ Annas.	20	3	5 „		
100	3	$1\frac{9}{16}$ Rupees.	200	3	$3\frac{2}{16}$ Rupees.		
1000	3	$15\frac{10}{16}$ „	2000	3	$31\frac{1}{4}$ „		

and so on.

11 times	$\frac{3}{4}$	are $8\frac{1}{4}$	11 times	$\frac{1}{2}$	are $5\frac{1}{2}$	11 times	$\frac{1}{4}$	are $2\frac{3}{4}$
12	$\frac{3}{4}$	9	12	$\frac{1}{2}$	6	12	$\frac{1}{4}$	3
13	$\frac{3}{4}$	$9\frac{3}{4}$	13	$\frac{1}{2}$	$6\frac{1}{2}$	13	$\frac{1}{4}$	$3\frac{1}{4}$
14	$\frac{3}{4}$	$10\frac{1}{2}$	14	$\frac{1}{2}$	7	14	$\frac{1}{4}$	$3\frac{1}{2}$
15	$\frac{3}{4}$	$11\frac{1}{4}$	15	$\frac{1}{2}$	$7\frac{1}{2}$	15	$\frac{1}{4}$	$3\frac{3}{4}$
16	$\frac{3}{4}$	12	16	$\frac{1}{2}$	8	16	$\frac{1}{4}$	4
17	$\frac{3}{4}$	$12\frac{3}{4}$	17	$\frac{1}{2}$	$8\frac{1}{2}$	17	$\frac{1}{4}$	$4\frac{1}{4}$
18	$\frac{3}{4}$	$13\frac{1}{2}$	18	$\frac{1}{2}$	9	18	$\frac{1}{4}$	$4\frac{1}{2}$
19	$\frac{3}{4}$	$14\frac{1}{4}$	19	$\frac{1}{2}$	$9\frac{1}{2}$	19	$\frac{1}{4}$	$4\frac{3}{4}$
20	$\frac{3}{4}$	15	20	$\frac{1}{2}$	10	20	$\frac{1}{4}$	5

11 times	$\frac{3}{16}$	are $2\frac{1}{16}$	11 times	$\frac{1}{8}$	are $1\frac{3}{8}$	11 times	$\frac{1}{16}$	are $\frac{11}{16}$
12	$\frac{3}{16}$	$2\frac{1}{4}$	12	$\frac{1}{8}$	$1\frac{1}{2}$	12	$\frac{1}{16}$	$\frac{12}{16}$
13	$\frac{3}{16}$	$2\frac{7}{16}$	13	$\frac{1}{8}$	$1\frac{10}{16}$	13	$\frac{1}{16}$	$\frac{13}{16}$
14	$\frac{3}{16}$	$2\frac{10}{16}$	14	$\frac{1}{8}$	$1\frac{3}{4}$	14	$\frac{1}{16}$	$\frac{14}{16}$
15	$\frac{3}{16}$	$2\frac{13}{16}$	15	$\frac{1}{8}$	$1\frac{15}{16}$	15	$\frac{1}{16}$	$\frac{15}{16}$
16	$\frac{3}{16}$	3	16	$\frac{1}{8}$	2	16	$\frac{1}{16}$	1 Rupee
17	$\frac{3}{16}$	$3\frac{5}{16}$	17	$\frac{1}{8}$	$2\frac{2}{16}$	17	$\frac{1}{16}$	$1\frac{1}{16}$
18	$\frac{3}{16}$	$3\frac{6}{16}$	18	$\frac{1}{8}$	$2\frac{1}{4}$	18	$\frac{1}{16}$	$1\frac{2}{16}$
19	$\frac{3}{16}$	$3\frac{9}{16}$	19	$\frac{1}{8}$	$2\frac{10}{16}$	19	$\frac{1}{16}$	$1\frac{3}{16}$
20	$\frac{3}{16}$	$3\frac{12}{16}$	20	$\frac{1}{8}$	$2\frac{1}{2}$	20	$\frac{1}{16}$	$1\frac{4}{16}$

11 times	9 Pice are	$8\frac{1}{4}$ Annas.		11 times	6 Pice are	$5\frac{1}{2}$ Annas.	
12	9	9	„	12	6	6	„
13	9	$9\frac{3}{4}$	„	13	6	$6\frac{1}{2}$	„
14	9	$10\frac{1}{2}$	„	14	6	7	„
15	9	$11\frac{1}{4}$	„	15	6	$7\frac{1}{2}$	„
16	9	12	„	16	6	8	„
17	9	$12\frac{3}{4}$	„	17	6	$8\frac{1}{2}$	„
18	9	$13\frac{1}{2}$	„	18	6	9	„
19	9	$14\frac{1}{4}$	„	19	6	$9\frac{1}{2}$	„
20	9	15	„	20	6	10	„

11 times	3 Pice or $\frac{1}{4}$ As.	$2\frac{3}{4}$ Annas.	
12	$\frac{1}{4}$	3	„
13	$\frac{1}{4}$	$3\frac{1}{4}$	„
14	$\frac{1}{4}$	$3\frac{1}{2}$	„
15	$\frac{1}{4}$	$3\frac{3}{4}$	„
16	$\frac{1}{4}$	4	„
17	$\frac{1}{4}$	$4\frac{1}{4}$	„
18	$\frac{1}{4}$	$4\frac{1}{2}$	„
19	$\frac{1}{4}$	$4\frac{3}{4}$	„
20	$\frac{1}{4}$	5	„

$\frac{3}{4} \times \frac{3}{4} = \frac{9}{16}$.
$\frac{3}{4} \times \frac{1}{2} = \frac{3}{8}$ or $\frac{6}{16}$.
$\frac{3}{4} \times \frac{1}{4} = \frac{3}{16}$.
$\frac{3}{4} \times \frac{3}{16} = \frac{9}{64}$.
$\frac{3}{4} \times \frac{1}{8} = \frac{3}{32}$.
$\frac{3}{4} \times \frac{1}{16} = \frac{3}{64}$.
$\frac{3}{4} \times$ 9 Pice $= 6\frac{3}{4}$ Pice.
$\frac{3}{4} \times$ 6 Pice $= 4\frac{1}{2}$ Pice
$\frac{3}{4} \times$ 3 Pice $= 2\frac{1}{4}$ Pice.

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$.
$\frac{1}{2} \times \frac{1}{4} = \frac{1}{8}$.
$\frac{1}{2} \times \frac{3}{16} = \frac{3}{32}$.
$\frac{1}{2} \times \frac{1}{8} = \frac{1}{16}$.
$\frac{1}{2} \times \frac{1}{16} = \frac{1}{32}$.
$\frac{1}{2} \times$ 9 Pice $= 4\frac{1}{2}$ Pice.
$\frac{1}{2} \times$ 6 Pice $= 3$ Pice.
$\frac{1}{2} \times$ 3 Pice $= 1\frac{1}{2}$ Pice

$\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$
$\frac{1}{4} \times \frac{3}{16} = \frac{3}{64}$
$\frac{1}{4} \times \frac{1}{4} = \frac{1}{32}$
$\frac{1}{4} \times \frac{1}{16} = \frac{1}{64}$
$\frac{1}{4} \times$ 9 Pice $= 2\frac{1}{4}$ Pice.
$\frac{1}{4} \times$ 6 Pice $= 1\frac{1}{2}$ Pice.
$\frac{1}{4} \times$ 3 Pice $= \frac{3}{4}$ Pice.

$\frac{3}{16} \times \frac{3}{16} = \frac{9}{256}$
$\frac{3}{16} \times \frac{1}{8} = \frac{3}{128}$
$\frac{3}{16} \times \frac{1}{16} = \frac{3}{256}$
$\frac{3}{16}$ of 9 Pice $= 1\frac{11}{16}$ Pice.
$\frac{3}{16}$ of 6 Pice $= 1\frac{3}{16}$ Pice
$\frac{3}{16}$ of 3 Pice $= \frac{9}{16}$ Pice,

$\frac{1}{8} \times \frac{1}{8} = \frac{1}{64}$
$\frac{1}{8} \times \frac{1}{16} = \frac{1}{128}$
$\frac{1}{8} \times$ 9 Pice $= 1\frac{1}{8}$
$\frac{1}{8} \times$ 6 Pice $= \frac{6}{8}$ Pice
$\frac{1}{8} \times$ 3 Pice $= \frac{3}{8}$ Pice.

$\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$
$\frac{1}{16} \times$ 9 Pice $= \frac{9}{16}$ Pice
$\frac{1}{16} \times$ 6 Pice $= 6\frac{1}{16}$ Pice.
$\frac{1}{16}$ of 3 Pice $= \frac{3}{16}$ Pice

$\frac{3}{4}$ of 9 Pice $= 6\frac{3}{4}$ Pice
$\frac{3}{4}$ of 6 Pice $= 4\frac{1}{2}$ Pice,
$\frac{3}{4}$ of 3 Pice $= 2\frac{1}{4}$ Pice

$\frac{1}{2}$ of 6 Pice $= 3$ Pice
$\frac{1}{2}$ of 3 Pice $= 1\frac{1}{2}$ Pice

$\frac{1}{4}$ of $\frac{1}{4} = \frac{1}{16}$

16 Annas make	1	Rupee.	
12 Pice „	1	Anna.	
100 Cents „	1	Pice	
2 Pice „	10	Cash.	
1 Pagoda =	45	Fanams.	
1 Fanam =	16	Pice.	
1 Pagoda =	20	Mavus	
1 Mavu =	$2\frac{1}{4}$	Fanams.	

A Candy	=	500	lbs
A Candy	=	20	Maunds.
1 Maund	=	8	Viss.
1 Viss	=	5	Seers.
1 Seer	=	8	Pollums
1 Maund	=	25	lbs.
1 Viss	=	$3\frac{1}{8}$	lbs.

A Garce = 400 tooms. A Toom = 8 Measures. A Measure = 8 Ollocks.

A Pagóda =	2	half Pagódas.
A Pagóda =	4	quarter Pagódas.
A Pagóda =	8	$\frac{1}{8}$th Pagódas.
A Pagóda =	16	$\frac{1}{16}$th Pagódas.
A Pagóda =	32	$\frac{1}{32}$nd Pagódas.

A Pagóda =	56	Annas.
A Rupee =	$12\frac{4}{16}$	Fanams.
A Rupee =	2	half Rupees.
A Rupee =	4	quarter Rupees.
A Rupee =	8	eighths of a Rupee.
A Rupee =	16	sixteenths of a Rupee otherwise called an Anna

Moral Stories.

In a certain country there lived a Brahmin He had a son, whom he took with him to Benares. As they went on the road the boy cried out for fun "Father, there is a tiger." The father turned round, but saw no tiger, so, he went on quietly. When they went a little farther, the tiger really made his appearance. The little boy again cried out "Oh father! there is a tiger." The father fancying that the son was crying out for fun as before, did not turn round to see, and the tiger carried off the son.

Therefore when a person tells a lie on one occasion no one will believe him again.

2. A pundit in Conjeveram had four sons. He bequeathed all his porperty to the eldest, but gave a sound education to the other three. In a few days the eldest son lost all his riches, and became a poor man; but the other three earned enormous wealth by their learning and lived comfortably.

Therefore knowledge is better than riches.

3. A Chetty had two sons, who went one day to a mango garden. Then the younger said to the elder, "Brother, the fruit on this tree is very good. I will climb the tree and bring them down." But the elder said, "No; should the gardener see, he will give us a beating." The younger lad disregarded his brother's words, and was stealing the fruit, when the gardener saw him and gave him a good thrashing.

Therefore if we heed not the good counsels of our elders, we shall get into trouble.

4. A certain person found a young snake and reared it on milk. When the animal grew somewhat, he became very proud of it and desired to kiss it. When he did kiss it, the snake bit him. This brought him near to death's door.

Therefore those who associate with the wicked, will get themselves into trouble.

5. Whilst a cock was turning up a heap of rubbish, he was amazed to discover a very valuable jewel, and exclaimed, "What a great boon to the jeweler, but for me a single grain of paddy is more valuable than a hundred such baubles."

Therefore we show our wisdom by rejecting things that are of no use to us, although they be very valuable, and accepting of things that are useful, though they be very trifling.

6. Once upon a time, there was a dispute concerning the nastery over tanks between mice and frogs, which at length resulted in open quarrel. As both parties were fighting most eagerly, a kite darted upon them both, and flew away with them.

Therefore disputes generally end in loss to both parties.

7. A certain ass commenced to bray and jeer at a lion very angrily. The lion at first opened his mouth with rage, and showed his jaws, but on second thoughts he became quiet and addressed the ass as follows:—"O ass, well, jeer on, and be an ass still, but bear in mind that your person is safe only because of your meanness."

Therefore it does not become noble-minded individuals to be offended at the jeers of ignorant men.

8 As a king crow was endeavouring to break the shell of a snail with its beak, a crow who was near advised him to fly with the snail high into the air, and thence let it drop on a flat stone, when the shell would break. The king crow overjoyed at this advice did so, and when the shell fell down, the crow who was waiting close by on purpose flew away with it.

Are not the counsels of self-interested men given to serve their own selfish ends?

9. A certain dog preferred a false claim against a sheep of having lent him a quantity of wheat and proved his case by a wolf, a kite, and an owl. The sheep was, therefore, adjudged to make good the amount claimed with costs, and she did so by selling the hair on her back.

When a case is supported by false witnesses, no justice can be obtained, and the individual that has right on his side will suffer.

10. Once upon a time a fox went to the house of a doll maker and was very much struck with the appearance of a pretty doll. In his amazement he said to himself, "This is really a nicely made doll, but want of intelligence is its great defect.

As handsome and well made men are generally wanting in intelligence, we should not form our judgments from mere appearances.

11. An ass who had a thorn in his foot asked a wolf to fetch him a surgeon to remove it, but the wolf offered to pull it out himself, and while doing so endeavoured to fulfil his evil designs The ass, knowing this, kicked him by the other leg in the ear, when the wolf left him and ran away.

Evil will befal those that do evil. Right can never be wrong.

There are many other stories, but the greater part are mere translations of Æsop's Fables.

Sample of an Arji.

The arji (petition) of the Policemen to M. R Ry. (great king of kings) the Magistrate.

One Mahommed Jaffer, who came to this town from Hyderabad two months ago, died on the 5th instant Having received intelligence of this on the morning of the 9th, I proceeded to his quarters, and on inquiry learnt that he had been suffering from small-pox for a fortnight previous to his death There being no heirs to his property, I had it all secured in the division cutcherry. One Sheikarally appears before me this day stating that he is the nephew of the deceased person, and that all his property should, therefore, go to him; but he has produced no evidence to prove his relationship to the deceased person I beg, therefore, to send the above named Sheikarally in charge of two police peons, together with the property of the deceased Mahommed Jaffer, accompanied by a list of the same.

APPENDIX I.

GLOSSARY OF THE TERMS (CASTE) USED IN THE GENERAL RETURNS NOS. 18 AND 19 ANNEXED TO THE CENSUS REPORT OF THE MADRAS MUNICIPALITY.

Áchári... ... ... This is a term generally affixed to their names by carpenters and other artisans in the Tamil provinces. In the South of India the term is especially applied to the heads of religious society; among the Máhárátta or Mádwa Brahmans the term is applied to Brahmans employed by respectable families as cooks.

Agamudaiyán... ... A landholder, also the name of a caste. The caste has been classified under *Vellùlars*, who are generally a cultivating class.

Ambattan ... ... A barber.

Ándi Saiva ... ... A religious mendicant of the Saiva sect in the south.

Bairágí .. .. This term is indiscriminately applied to different classes of vagrants professing a religious life.

Balije ... ... This is a general term applied to a numerous tribe of Súdras in the Telugu Districts.

Balije, *Gâzulu* ... ... The word *Gázulu* means "glass bangles" worn by the Hindú females generally. Balije caste people are engaged in selling these bangles, and those so employed are called Gázulu Balije.

Balije, *Linga* ... ... A sect of Balije caste people who wear suspended at the neck, or bound on the arm, a silver case containing a small image of the Lingam.

Balije, *Váda* ... ... The sect of Balijés who are ship owners. Among the Balije caste people many own ships. Many of them also work on board native vessels as sailors and serangs.

Bestha... ... ... The caste of Fishermen in the Madras and Mysore Provinces to which the palankeen-bearers usually belong.

Bhógum ... ... The caste in Telugu is termed "Bhógandi," meaning "dancing girls." In Tamil they are called "Dásís."

Baniya ... ... A Hindu trader, shopkeeper, or money changer.

Bói ... ... A man of the Fishermen caste. The Bóis generally come from Nellore and the Northern Circars to Madras, and are employed in carrying letters and palankeens, and also as domestic servants.

Boondiliar ... ... This name is applied to a spurious tribe of Rajputs.

Brahman ... ... A general term used for all sects of Brahmans who are of the first, or priestly order of Hindús.

Do. *Kanóge* .. Kanóge was a town of great renown in early Hindú History. The site of the town is in Northern India, 75 miles from Lucknow, 214 miles from Delhi, and 270 miles from Calcutta. It would appear that not the slightest vestige of this ancient town now remains. A population of 107 is shown as Kanóge Brahmans residing in the Madras Town. From the Census Report of Oudh for 1869 the following is extracted:—"In Northern India by far the most important of the Brahminical tribes is the Kanógia, which is found in great numbers from the Sevalik Hills to Bengal and from the Himalayas to the Nurbudda."

Do. *Guzeráti* ... Brahmans belonging to Guzerat in the Bombay Presidency.

Do. *Déva* ... This term is applied to some of the carpenters' caste who style themselves Déva Brahmans in contradistinction to the Go-Brahmans ("Go" meaning a cow).

Do. *Niyógulu* ... The name of a certain sect of secular Brahmans who do not shave their mustaches and use tobacco.

Do. *Bhuṭṭar* ... Bhaṭṭu is a title borne by certain Brahmans, and it signifies "proficiency in learning."

Brahman *Mádwa* ... The followers of Mádwachárya, who was the founder of a sect of Vaishnavás in the South of India in the 13th century. Hence termed Mádwás.

Do. *Mahartata* ... This term simply signifies Brahmans of the Maharátta country.

Do. *Punchagauda* The collective name for Brahmans of the Bengal and Northern Provinces.

Do. *Smartas* ... The followers of Sunkará Cháryár, whose doctrines inculcate the worship of both Vishnu and Siva.

Do. *Srívaishnava* Brahmans who worship Vishnu and follow the teaching of Ramánuja.

Do. *Vépàry* ... Another name for Mádwás.

Do. *Visva* ... This name is generally assumed by the Goldsmith caste. The first man from whom they claim their descent being "Visva Bramha."

Chetti ... ... } This is a trading class claiming to belong to the original Vaisya caste.
Do. *Béri* ... ... } They are termed Chetties, more correctly "Sheti" (from *Shreshthi*, a merchant).

Chuckler ... ... The word is a corruption of Chuckili, a low caste man working in hides and leather; a currier; a shoemaker.

Chandóre ... ... Another name for Shánár. Probably a corruption of Shanar.

Dasari ... ... A mendicant of a class worshipping Vishnu.

Désáyi... ... ... A chief man amongst the merchant or Balije caste. The term is also used by Kammálars and other castes.

Golla ... ... A Shepherd, from "Gorlu" sheep. They also tend other cattle.

Gurukula ... ... Priest Fishermen. The word implies great caste or priest caste.

Hindu ... ... A general term used to denote the natives of India.

Jains ... ... The Jains were originally a mere sect of Buddhists. They worship twenty-four deified heroes; they have caste distinctions; their images are naked.

Janapar ... ... A class of Hindús who, by profession, are gunni-weavers, from *Janumu* hemp or flax.

Jangam .. ... Priests of Lingayets. These perform the religious rites of the Lingayets. Many of them are vagrants, living on alms. The Jangams are opposed to Brahmanical authority and include persons of any caste.

Jándravar ... ... A weaver. These are also called Dévángulu.

Jetti ... ... A boxer or a wrestler. These are generally employed now for anointing the higher classes of natives.

Kaikalava ... ... A weaver by caste and occupation.

Kallan... ... ... A pugnacious and troublesome race of Southern India, described by Orme under the name of "Colleries." They were formerly thieves and robbers by profession, but of late years have subsided into peaceable and useful employments. Mr. Nelson in his Madura Manual says that there is a tradition to the effect that the caste emigrated into the Madura District during the time the Vellálars were lords of the land. By treacherous dealings and other acts they drove the Vellálars from power. The term Kaḷḷan is a reproachful one implying a thief, and would sufficiently indicate the means, &c., made use of by them for rising into power. There are but few of this race now in the position of zemindars or petty chiefs. In some districts they are engaged as village watchmen and private guards.

Kammálan ... ... A general term for the five orders of artisans, viz., stonemasons, carpenters, blacksmiths, brasiers, and goldsmiths.

Kammavár ... ... A class of Telugu Súdras of the Balije class. During the time the Telagás (Telugu people) were the predominant race in the Ándhra Désam (Telugu country), a set of people are said to have been told off as letter bearers, these subsequently were called Kammas or Kammaváru from *Kamma*, a roll of palmyra leaf. Formerly, when paper was not known, palm leaves were used for writing books and letters on.

Kanakkan ... ... A Village Accountant.

Kannadiya ... ... A Sudra caste, originally from Canara.

Kannár ... ... Kammálan or artisan caste. Those who work in mixed metals, such as brass, &c.

Kápulu ... ... Husbandmen.

Karaṇam ... ... A Telugu term for Kanakkan, a village accountant.

Karayár ... ... Boatmen, from "*Karay*," the shore. Those that work on shore.

Káyaths ... ... These are classed amongst Kshatriyas in Mr. Gover's classification, and are usually employed as accountants and writers. In the North-western Provinces and Oude, the Kayaths are held to be Sudras, and according to Halhed's "Gentoo Code" they stand highest in order of all the Sudra castes.

Kshatriyas ... ... This is the second great division of the Hindu community and principally a soldier class. All rajas are said to belong to this caste, but the claims of many, included under the Census Returns of this class, are very doubtful.

Kómati ... ... A class belonging to the third order of the Hindú community. Their occupation is trade. The males of this class generally assume the affix of "Setti" to their names.

Do *Guzeráti* ... Kómaties in the province of Guzerat, a trading class. The general affix to the names of males of this class is "Sett."

Koravar ... ... A wandering tribe of people in the Karnátaka. They transport salt and other coast produce to the interior in exchange for grain, &c. Those that reside in the Madras City sell leaves called karépaku (కరేపాకు or கறிவேப்பிலை), the botanical name of which is "Bergera Keenigü," used as a curry-stuff by natives. The Koravars of the Chingleput District form the major portion of the population shown under this head.

Kosavan ... ... Potmaker, or brick and tile burner.

Kurumbar ... ... A Shepherd by caste and occupation, he also weaves coarse woollens. The term is also applied to one of the Hill tribes of Southern India.

Lálá ... ... A class of Hindustani people of the third order of Hindús. These follow trade as their occupation. Some of them held high offices under the Nabobs of the Carnatic.

Langari ... ... An aboriginal tribe who catch birds and game, which they bring into the town for sale.

Lingadhári (Lingáyet). A religious sect who wear on their person a lingam (a representation of Siva). These are identical with Jangams. Their manners and customs are fully described in the 12th Volume of the *Madras Journal of Literature and Science* by the late C. P. Brown, Esq., Madras Civil Service.

Mádiga ... ... Telugu Chakkili or Chuckler. These work in skins, shoe-making, &c.

Maharatta ... ... The descendants of the Mahárattás who settled themselves in South India during their invasion of the Tamil country; they are regarded as a distinct caste, although they probably number many castes amongst them.

Malayáli ... ... The natives of the Malabár District.

Mangala ... ... A Telugu term for barber.

Maravar ... ... A class of people who were formerly robbers and free-booters, and for some years in high power in the Madura District. All Maravars are classed as Súdrás.

Márwári ... ... The term is generally applied to natives of Málwa (Central Hindustan). They are a class of bankers and rich merchants spread over all towns in the Peninsula.

Muchi ... ... The name of a caste who work in painting portraits, boxes, &c., and in making fancy articles, such as dolls, toys, &c.

Mudali ... ... A title assumed by the Támil agricultural class of Vellálan and Agamudaiyar castes; it implies the first man.

Muthrian ... ... A tribe of Súdras descended from Rájulu or lords. They are by occupation labourers, or servants in respectable native establishments.

Náyadu ... ... A title borne (like esquire) by any man of the Balije caste, or of the Telugu Velama caste.

Nayaken ... ... A title borne by men of the Vunniyan or Pulli caste.

Náyar ... ... This caste is almost exclusively confined to Malabar and Travancore. They rank as Súdrás, but their profession in past times was warlike. They are now chiefly land-owners and cultivators.

Návidan ... ... Synonymous with Barber.

Náttán... ... ... From "Nádu," a country or district. The headman of any caste invested with the civil jurisdiction of a district under the native administration. This title is now-a-days assumed by some respectable people of the Shánár Caste in the South.

Náttucotár ... ... A trading class of the Vunniyan or Pulli Caste of the Tinnevelly and other Southern Districts. They are found all over the coast and sea-port towns in the Peninsula, and the islands of the Indian Ocean.

Nattuvan ... ... The male offspring of a dancing girl or prostitute. They are sometimes servants or musicians.

Ochen ... ... These men amongst fishermen or Sembadavans are employed as priests and servants of temples dedicated to village deities.

Oḍḍar ... . The tank-diggers are of Telugu origin. They are laborers. In Madras they rear pigs, and clean tanks and wells of mud. Several of them are employed as scavengers in the sanitary department of the Municipality, and they are largely employed on earthworks by the Railway and Public Works Departments.

Oilmongers ... ... Vániers, or those who manufacture oil.

Pálayacár ... ... Otherwise called Muthrian or Muthrásvádu.

Pulli ... ... Synonymous with Vanian.

Panisavan ... ... The name of a caste of men employed in menial offices, particularly to blow trumpets, &c., at funerals. Most of the lamp-lighters of the Municipality belong to this class.

Pánchálar ... ... Synonymous with Kammálan. The term means the five classes of artisans.

Pandáram ... ... The designation of a class of Hindu mendicants of the Súdra caste and Shiva sect.

Putnúlkár ... ... The word implies people that work in silk, a trading class, supposed to have come from places adjoining Surat near Bombay.

Piḷḷay ... ... The caste title of the Kanakkan or village accountants and Idaiyars or shepherds. Several Vellálars of Tinnevelly and other southernmost countries assume this title.

PúJáli ... ... A priest attached to Hindu Pagodas of the inferior sort.

Rája ... ... Synonymous with Kshatriyas.

Reddi ... ... The caste title of the agricultural class in the Telugu country.

Sembadavan ... ... Fisherman.

Sanyási ... ... A Hindu hermit.

Sátáni ... ... The name of a class of Vaishnavas, but of mixed kind. They are by occupation flower gatherers and sellers, and some of them are wandering mendicants, or temple servants. In the census classification the Jangams have been grouped with Satanis.

Shánár.. ... ... That class of Hindus who are by profession toddy-drawers. They are most numerous in the Tinnevelly District. In Madras a settlement of Tinnevelly Shánárs have adopted rice-boiling as an occupation.

Súdra ... ... A general term used for all castes other than the first three orders of Brahmans, Kshatryas, and Vaisyas.

Tambirán ... ... A headman of a convent.

Traivarnikulu ... Synonymous with Kómaties. It literally means the people of the third caste. Tri=Third, Varna=caste, Kulu=plural termination of personal noun.

Tier ... ... The term is applied to Shánárs (Toddy-drawers) of Malabár.

Tóty ... ... Scavenger.

Tuttan... ... ... Goldsmith.

Uppara ... ... A person of a tribe whose business it is to dig tanks and wells, repair water channels, and raise embankments.

Vaishnava ... ... A worshipper of Vishnu. This word is generally applied to Sátánis in contra-distinction to Brahmans of the same faith who are called Srí Vaishnavulu.

Valluvan ... ... A man of a class of Pariahs considered to be of a somewhat superior description, and held by the caste in the light of a family priest.

Valluva Pandárams ... Religious mendicants of the Valluva caste.

Vániar ... ... That caste of Hindus who are by profession oilmongers.

Vannár... ... ... Washerman.

Vanniar ... ... An agricultural caste, who in former days held a good position amongst the tribes of Southern India. Some hold land as ryots, others are merely agricultural laborers.

Velama ... ... The name of a principal tribe of Telugu Súdrás. They are popularly supposed to have descended from the ancient hill chieftains.

Do. Adi ... ...
Do. Padma ...
} These also belong to the common stock of Velamas, but have branched out.

Vellalar ... ... The agricultural caste which constitutes the great body of cultivators of Southern India. During the period of the Pandya kings no other classes were permitted to hold landed property.

Vírasaiva Mahásaiva ... A Sivaite of the Lingayet sect. The Vera Saivas do not recognize caste, and are bitter opponents of all Brahminical teaching.

Vaisya ... ... A man of the 3rd Hindu tribe.

Yarakala ... ...
Yénádi ... ...
} Tribes living in forests and mountains, resembling gipsies in their habits; the women are famous as fortune tellers. The Yénádis and Yarakalas are numerous in the Nellore District and Sriharicotta jungles, about 50 miles to the north of Madras. They bring game and jungle produce for sale, but as a rule do not live in the town of Madras. They are undoubtedly aboriginal tribes, and of a low order of civilization.

APPENDIX II.

NOTES BY V. L. NARAYANAIYA, THE CENSUS ENUMERATOR OF SECTION III., 2ND DIVISION, SOUTH WARD, OF THE MADRAS MUNICIPALITY.

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1. This section is bounded on the north by the China Bazaar Road, east Mint Street, south Ravana Iyer and Ummengovil Street, and on the west Wall Tax Street.

2. The preliminary census of this section was commenced on 1st September, and lasted for twenty following days.

3. There were no difficulties of any description met with in the enumeration of the people, the presence of an Honorary Commissioner of the division on the first date of enumeration having completely allayed any shadow of suspicion and consequent fear that existed in the minds of a few. Thus the enumeration went on as rapidly as could be expected; the average enumerated per day was 312. This was by 62 more than the scale laid down by the Secretary to the Census Committee.

4. The final census of this section was commenced on the 13th and lasted till 18th November 1871, or for six days.

5. There was a slight change in the figures showing the population registered during the preliminary and final censuses, the results of the former being 6,343 against 6,466 of the latter.

6. Of the latter 3,200 were males and 3,266 females or in other words there were 102 females to every 100 males in the section.

7. The total number of houses being 618, they were censused as follows :—

On the 13th November	... ...	85 houses
Do. 14th do.	... ...	118 „
Do. 15th do.	... ...	124 „
Do. 16th do.	... ...	97 „
Do. 17th do.	... ...	92 „
Do. 18th do.	... ...	102 „
	Total ...	618

8. Of the above 618, 252 were terraced and 366 tiled houses. Four of the former and 36 of the latter were uninhabited houses.

9. Thus there were only 578 inhabited houses of either description sheltering 6,466 souls in all; this gives to a house a little more than 11 residents, a comparatively high figure. The total number of 40 uninhabited houses include the 4 native pagodas, 5 arrack shops, 2 Police stations, and 19 houses unoccupied.

10. Some parts of this section are so densely populated that it would be advantageous to divide this section into three portions—Yedapálam, Vullapadody, and Ekámbrésvara Agraháram—and draw an average of inhabitants in each part, the highest number of inhabitants in a house being no less than 55 souls.

11. The average number of inhabitants in a house in Yedapálum is 16, in Valapadody 12 and in Ekámbrésvara Agraháram 10.

12. The houses in Yedapálum and Vullapadody are of very inferior description and very dirty as the inhabitants of the former are principally herdsmen. They draw their livelihood from their buffaloes and cows, and accommodate them in their small houses, which are barely large enough for their numerous families alone. They cannot but have their houses dirty and unclean, but the public health demands the attention of the sanitary department with a view to measures being adopted to prevent an epidemic breaking out: the sanitary state of this section is anything but satisfactory. The houses in this section, with the exception of a few in the Ekámbrésvara Agraháram are so very small that they can scarcely afford 100 cubic feet of air to each of their residents.

13. In this small space there are no less than 37 different castes of people, all of whom, for the sake of easy tabulation, are classified into 17 classes or groups. In doing this great care was taken to ascertain as far as possible, and as far as the time and means at disposal would permit, which of the 37 classes are identical or are nearly the same and these amalgamated with the other.

14. The following table shows the strength of each caste taken by itself and its comparative position in the section:—

Table II.

Caste.	Group.	Total of each Caste.			Total of Group.			Percentage of males to total male population.	Percentage of females to total female population.	Percentage of each group to total population.	Percentage of males to females.
		Males.	Females.	Total.	Males.	Females.	Total.				
1	2	3	4	5	6	7	8	9	10	11	12
Brahmans ..	Brahmans	357	279	636	357	279	636	11·2	8·5	9·8	127·9
Kshatriyas	Kshatriyas	58	50	108	61	51	112	1·9	1·6	1·7	119·6
Lálá		3	1	4							
Komitis	Chetties	71	67	138	300	315	615	9·4	9·6	9·5	95·2
Vaniyas		130	139	269							
Putnúlkár		9	8	17							
Chetti		86	99	185							
Márwár		4	2	6							
Balijo	Cavarai	462	482	944	761	825	1,586	23·8	25·3	24·5	92·2
Cumma		7	9	16							
Velama		..	2	2							
Muthrias		33	33	66							
Cannadiya		18	25	43							
Janapa		237	270	507							
Bhutraz		4	4	8							
Vellála	Vellála	163	190	353	270	301	571	8·4	9·2	8·6	89·7
Agamudaiyar		107	111	218							
Idaiyars	Idaiyars	306	301	607	306	301	607	9·6	9·2	9·4	101·7
Cammálar	Kammálar	333	333	666	333	333	666	10·4	10·2	10·3	10
Kanakkan	Kanakkan	12	16	28	12	16	28	·4	·5	·4	75
Vunniyur	Vunniyar	273	283	556	277	284	561	8·7	8·7	8·7	97·5
Koravar		4	1	5							
Ambattan	Ambattan	165	148	313	165	148	313	5·2	4·5	4·8	111·5
Kaikalar	Kaikalar	19	9	28	19	12	31	·6	·4	·5	158·3
Dévangulu		..	3	3							
Sátáni	Sátáni	12	14	26	29	38	67	·9	1·2	1·04	76·3
Jangam		...	2	2							
Pandaram		17	22	39							
Shánár	Shánár	3	5	8	3	5	8	·09	·2	·1	60
Maharatta	Maharatta	245	265	510	245	265	510	7·7	8·1	7·9	92·4
Dási	Other Castes	.	31	31	18	49	67	·6	1·5	1·04	36·7
Nuttúvan		3	..	3							
Dásari		15	18	33							
Parias	Parias	25	25	50	32	34	66	1	1·04	1·02	94·1
Panisa		7	9	16							
Mussulman	Mussulman	12	9	21	12	10	22	·4	·3	·3	120
Lubbé		.	1	1							
Total		3,200	3,266	6,466	3,200	3,266	6,466				

15. In this range Balijés, or as some would have it Kavarés, are more numerous than any other caste, they being nearly one-fourth of the whole population of this section; under this major caste seven minors ones are included headed by Balijé proper, who are known by name of Telagálu (Telugu people) in Telingána or Northern Circars. Their caste profession is trade. But in these days, as caste prejudices are fading away, they follow all professions. In this section a great majority of them are petty merchants, while others are in Government and in private service. They form more than one-half of the population of this section.

16. Next to this enormous body come in Janapars; under this sub-head are registered 507 individuals, forming nearly one-third of this major head. Without an exception these are a body of traders carrying merchandize into the interior parts of the country. These are sometimes and properly called hawkers. Unlike other Hindus almost all females of this class participate in the toils of the male members of their family by transacting business in their absence; nay, they even carry on independent trade. By profession they are gunny weavers, as their caste would imply. But very few in Madras do carry on their caste profession, which perhaps does not pay them as well as trade; many well-to-do of this class call themselves Púla-Balijés* or Sathavandlu simply because their original caste name meant gunny weavers as already stated.

17. Next to Janapars come Muthiras. These are known as Muthrian and Paliacar in the southern districts. In the north, where they used to live by hunting in olden days, a few have

* Poola means flowers.

risen into power and styled themselves Palagars. They chiefly resided on the hills. Those on the low lands were known by name of Achookuttoo-bodies; these formed the original village police of places where they resided; even to this day they do continue to do their duties as village watchmen in several places. But in this section, where there is a regular-organized Police force, their services not being required, they are employed as laborers.

18. The remaining four elements that compose this major caste being too small, they are passed unnoticed.

19. Next to Baligés are Kammalans. These are artizans. They number no less than 666 in all.

20. Next to Kammalans are Brahmans. These bear a ratio of one-tenth to the whole population of the section, they being 636 strong. They chiefly reside in Ekámbrésvara agraharam, a place the name of which alone gives an idea that it is inhabited by Brahmans; certainly this is fact, as they are all Brahmans with the exception of a single householder, the Dhurmakarta (church warden) of the pagoda. They are all Sivaites, almost all of them being Guzirati Brahmans; all of these are merchants and bankers. The houses they live in are better built and are mostly terraced and of more than one floor.

21. Next to these in number are Chetties. The term Chettí or Settí is an affix generally assumed by the males of the 3rd Hindu caste; it is simply a corruption or another form of the word "Sett" of Bombay. In some places this affix denotes simply a sowcar without reference to his caste. They form about one-tenth of the population, being 615 souls. Without an exception all the elements that compose this order are a body of traders carrying on business in their respective spheres.

This head is composed of no less than five elements, and they are—

1. Vaniyars.	4. Putnúlkár.
2. Chetties.	5. Márwár.
3. Komities.	

In the above list Vaniyars seem more numerous than others; most of the Vaniyars are very dirty in their habits; their houses stink awfully, as most of them manufacture lamp oil in their houses. This manufacture, from a sanitary point of view, is being prohibited in many municipal limits out of the Presidency.

22. Next to Vaniers are Chetties in number. They are all Tamil people. Almost all of them are rice merchants. Very few of these reside in this section, and, therefore, nothing can be said of them. These are followed by Komaties.

23. Komaties are Telugu people, and a trading class. Members of both sexes always trade unless they be in very affluent circumstances. In the latter case females do not trade.

24. Putnúlkárs come next. This is a Tamil term, and implies "people engaged in silk work." They are supposed to have emigrated from a place adjoining the province of Guzerat some hundreds of years ago when native princes were reigning in Tanjore, Trichinopoly, and Madura. The exact date of their coming is not ascertainable now. They have a peculiar dialect closely allied to the Guzeratti but this they can neither read nor write, all their correspondence being conducted in Tamil. These are classed under Chetties simply because they call themselves Chetties, notwithstanding several of them call themselves Sourastra Brahmans. In fact, they are a different set of people divided into different castes in their own country just like their neighbours, the Guzeraties. Their profession is trade, and they are very few in number in this section.

25. Márwáries:—These form the last element that come under the head "Chetties." They are natives of Central Provinces. All of them are bankers and tradesmen. They are all distributed in other sections of the division, only a small fraction being found in this.

26. Next to these come the Idayers, a most numerous class, bearing the same proportion to the whole population. They are 607 in number. They chiefly reside in Yedapoliem. Their way of living compels them to have about their houses a number of dirty cattle. Their streets are very narrow, so much so even a municipal cart cannot pass through. The daily sweepings are carried to the cart which stands some hundreds of yards off; hence the streets are always dirty.

27. Next to these come in Vunniars. Unlike others of this caste spread over this vast peninsula, where they represent the chief cultivating body, they are here for the most part sawyers, carpenters, smiths, &c. They are poor in their circumstances and in their education.

28. Next to Vunniars, Mahráttas are numerous, being no less than 510 souls; as they do not belong to any of the major heads already gone through, they are shown separately and under an independent head. With rare exceptions, they are peons in public offices, courts, and under sowcars.

In this capacity they seem to do well. They attach themselves to the interests of their employers, and rarely betray the trust placed in them. They live a great number of families in a single house. It is the houses that the Mahráttas inhabit that have raised the average in this part.

29. The other classes of people are too few, and do not call for any observation.

30. Although the general results show the predominance of females, it will be seen, on reference to the table, that such is not the case when the castes are taken separately and considered; for instance, under the head of Brahmans 357 males and 279 females are registered, or the males predominate by 28 per cent. This is attributable to a large number of Guzirati Brahmans and Smarta Brahmans of the Northern Circars living here without their families.

31. The large number of males under the head Putnúlkar and Marwár is also attributable to the same cause, as these are foreigners settled here temporarily for the purpose of trade.

32. As regards Ambatans or barbers, almost all registered under this head in this section are, not natives of Madras, but residents of the Telugu Districts, settled here for getting their livelihood. These are known by the name of Mangala. The barbers that attend upon Europeans and Eurasians belong to this class, as the Tamil Barbers or Ambatans entertain a prejudice against it.

33. With regard to increase of males amongst Kshatriyas, Komities, Koravars, and Mussulmans, it will be observed that, as a major portion of the population of the town of these classes reside in other sections and divisions, no correct cause can be arrived at.

34. As regards the total absence of any females opposite to Nuttuvans, it must be explained that these are the male issues of the Dásís, who are shown separately under a distinct head.

35. Dásis:—A reference to the table will show the total absence of entries in the male column of this caste; these are by profession dancing girls, serving Hindu pagodas in town and abroad, and living by prostitution. The male members style themselves Nuttuvans. Hence males and females are shown under two distinct heads.

36. In this section there are chiefly two religionists, Shaivas and Vaishnavas, and the latter are more numerous here than in any other parts, in consequence of there being a large number of Kavarés and Idaiyars in the section; the following table exhibits the number of inhabitants attached to each religion:—

Table III.

Religion.	Number of Inhabitants that follow the Religion.	Percentage to the Sotal Population.
Shaivas	3,078	47·6
Vaishnavas	3,361	52
Sunnees	20	·3
Shias	2	·03
Jains	..	.
Lingayats	3	·05
Christians	2	·03
Total	6,466	

37. Of the total male population 1,490, are registered under head "Able to Read and Write" with 42 females under the same head, making a total of 1,532, or 23·4 per cent. of the general population. It is much to be regretted that a little more than one per cent. of females alone can read and write against 47 per cent. of females.

38. The following table shows the general state of education in this section:—

Table IV.

Number of inhabitants of all classes 5 to 15 years.	Number educated.	Percentage.	Number of inhabitants of all classes 15 to 25 years.	Number educated.	Percentage.	Number of inhabitants of all classes above 25 years.	Number educated.	Percentage.	Total Number of inhabitants of all classes above 5 years.	Total educated.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12
1,366	406	29·7	1,261	439	34·8	3,087	687	22·2	5,714	1,532	26·8

39. The following table exhibits the state of education in each of the 19 major castes residing in this section :—

Table V.

Caste or Group.	Males.	Females.	Total.	Percentage on Total Population of the Division.	Total Number Educated.	Percentage of Educated on Total of each Sect.
1	2	3	4	5	6	7
Brahmans	357	279	636	9·8	405	63·7
Kshatriyas	61	51	112	1·7	32	28·6
Chetties	300	315	615	9·5	205	33·3
Kavaré	761	825	1,586	24·5	325	20·5
Vellála	270	301	571	8·8	135	23·6
Idaiyars	306	301	607	9·4	107	17·6
Kammalar	338	333	666	10·3	61	9·2
Kanakkan	12	16	28	·4	12	46·4
Vunniyar	277	284	561	8·7	51	9·09
Ambattan	165	148	313	4·8	48	15·3
Kaikalar	19	12	31	·5	3	9·7
Sátáni	29	38	67	1·04	22	32·8
Shánár	3	5	8	·1	2	25
Maharatta	245	265	510	7·9	100	19·6
Other Castes	18	49	67	1·04	19	28·4
Pariahs	32	34	66	1·02	1	1·5
Mussulman	12	10	22	·3	3	13·6
Total ...	3,200	3,266	6,466			

40. In this section there are, as far as can be ascertained, only 9 schools with 185 pupils on the rolls. Of these 9, there are 3 where English is said to be taught, but the system is so faulty that they will all, without exception, be classed under the head pyal or indigenous schools.

41. The following table will give a fair idea of the state of schools in this section :—

Table VI.

Total Number of Schools.	Total Population of the School-going Age.	Total Scholars attending these Schools.	Total Number of the School-going Age that can read and write.	Total Number of the School-going Age that cannot read and write.	Percentage of Total Scholars to Population of the School-going Age.	Percentage of Total Scholars to the School-going Age able to read and write.	Percentage of Total Scholars to the School-going Age not able to read and write.
9	1,373	185	406	967	13·5	45·6	19·1

42. Female education is entirely neglected, there being only five (a very insignificant number) attending these schools.

43. No effort seems to have been made by the enlightened native community to raise the condition of their companions in life. They do not avail of the example set to them by a distant friend, His Highness the Maharajah of Vizianagram, and Mission Societies. They do not in fact, it is much to be regretted, appreciate the value of female education, although in public meetings many are ready with long speeches to say that they are sorry to think of the present degraded condition of their females.

(Signed) V. L. NARAYANAIYA,

Enumerator.

APPENDIX III.

Instructions to the Enumerators of the Madras Town Census.

The main object you are to bear in mind is that of securing an accurate statement of the number of people dwelling in Madras, and of the houses in which they live. Everything else must give way to this. To assist you in your work every house has or ought to have been numbered, so that, by looking at the number, you may at once note whether the house you approach is that which you ought to enumerate next. It is, however, possible and probable that many houses have escaped numbering. It is highly desirable that you should detect this. To stimulate your inquiry and punish those who have neglected their duty, a reward of four annas will be paid you for every unmarked house you report.

You are to understand by a house, a place where a person or persons habitually sleep. It matters not whether you would call it a house, hut or shed. If one or more persons sleep there it is a house. But many buildings are so erected that it is not easy to say whether any given room is a house or only part of a house already numbered. The general rule is that, where persons who are allied together by any common bond dwell in rooms or places connected with what is evidently a house, you are to note whether there be any mode of reaching the undoubted house without coming *into the street*. If they can, all is one house, and more than one family dwells in it. If they cannot, you may generally be sure that the buildings are to be counted as separate houses. When all are in one enclosure and form one property or use, they should be counted as one house with several families, although the buildings be quite distinct. Thus every dwelling in the compound of a European house is to be counted as a part of that house, and not as separate dwellings. On the other hand it is a common thing for that part of a native house facing an important street to be let out as bazaars. The bazaar has no communication with the house except through the street. The tenant of the bazaar lives elsewhere. That bazaar is not to be counted as a house at all—no one sleeps there. But if the tenant and his family sleep in a room behind the bazaar, it is to be counted as a house, for people sleep there.

There will be many houses that are not inhabited, either because there is no tenant, or the building is dangerous, or it is occupied as an office or store. If the house, when built, was intended to be a dwelling place, it is to be counted as a house, although not now habited. In the case of all uninhabited houses, you will write across the schedule in large letters the word "uninhabited," but will send the schedule into the office with the others as if it were inhabited. There should be as many schedules as houses. All great public buildings are to be counted except Christian Churches, small pagodas, &c., which are evidently not intended for habitation. The Overseers have given considerable care to the numbering, and unless you see that the house manifestly should be numbered do not report it, but take care to return all the people dwelling there. To ensure this, you should look to the side or back of the house, especially if there be some narrow lane close by. You should ask if any part of the building is let out,—if any person not belonging to the house habitually sleeps on the pyall—if there is any coach godown where a horsekeeper, &c., sleeps.

The first entry on the schedule is that of the division, ward, and section. This you will learn from the Overseer, who will give you every assistance and counsel. The street number is what is usually called the assessment number. The census number is that with green figures on a bright red ground.

You are then called upon to describe the house, and to report whether it be tiled, terraced or thatched. You have nothing to do with the walls of the house—only with its roof. If a house be partly terraced and partly tiled, enter that to which the greater part of the house belongs. Semi-terrace will always count as terrace. A slight glance or a single question will inform you whether the house has an upstair room, that is, has two or more floors.

The next two questions are very important—as to the number of families dwelling in the house, and the number dwelling in out-houses, as stables, godowns, or garden sheds. In the first entry you are to include all the families, whether in out-houses or not. Thus, suppose in any European *house*

there be two families, and there be three other families in out-houses, you will enter five under the head "No. of Families," and three under the head—"Families in out-houses." The number on the house will give you a good deal of information, but must not be altogether trusted. Always look for as many families as the house number leads you to expect, and then make careful inquiry as to whether there be any others. This is very necessary, as you are aware that a number of independent families often live in one house. Sometimes there is a separate family for each room. An undivided Hindu family is to be counted as only one, although there may be many parents with their children in the house. Families in out-houses will usually occur only in garden residences. A servant must not be counted as a family unless his wife or children also live there. He must be counted as a servant and part of the household or family of his master.

Now you turn from the buildings to the inhabitants. In this matter it is necessary to bear in mind that you are to write on the schedules in English the verbal answers given by the people to your questions. The Census Committee trusts to your judgment and ability to elicit the truth, and can permit no errors on the ground of incomplete information given by the people. You are so to put your questions as to elicit the whole truth. At housesoccupied by better class Europeans and Eurasians and others, you are to give the forms to be filled up by the head of the house, and call for them four days afterwards. You are, on receiving them, to read them carefully and test the returns by questions addressed either to the householder or the chief servants. In all cases you will be held responsible for the general accuracy of the return. Every return must be made in the English language.

Class.—The first head is that of "class." This refers to the position of the individual in the house, whether belonging to the family, a visitor, ward, or a servant. In this matter you should remember that at the preliminary census you are only to enter those who habitually sleep in the house. In the final census you will be called upon to enter all those who actually did sleep in the house the night previous. You will be furnished with a muster sheet properly filled up to show you how the class is to be entered. In many houses several independent families will be found. All must be entered in the same schedule, but between every two families you should draw a dark line so that different families may not be mixed together. Remember again that servants are to be counted with the family, unless their wives and children sleep on the premises. Then they must be counted as separate families in one house.

Names.—The next column is that for the name of the males. Under the corresponding head for females you will only enter the designation, that is, the relationship of the woman to the man, as mother, wife, daughter, niece, &c.

You must be very careful in this matter, so as to include every one. First you should ask for the head of the family and write in his name; then for his wife and mother, inserting them on the female side. Next for his brothers, children, male and female, after that for his relations. As each adult is named, ask for his wife, mother, children, relations, &c. When the family is finished, ask if there be any visitors staying in the house. If so, in like manner ask for his wife, children, mother, &c. After visitors come wards, and other similar persons under the charge of the householder. Lastly you will ask for the servants. As each male servant is mentioned, follow up his wife, children, and relations before the next servant is named. If a female servant be named, ask for her husband, father, children, &c. The general rule should be *to finish with each adult before the next is commenced.* In this way only can you expect to include all. Of course bear in mind that, in all cases, you are only to include those who usually sleep in the house or compound. You will know very well what relations usually dwell with an adult, and also what servants usually live in the house. Let this knowledge lead you to ask questions as to whether this or that relation or servant dwells in the house. As each name or designation is given, write it clearly and well on the next line of your schedule, else you will give yourself a great deal of trouble in counting the persons you return, which you will have to do each day.

Caste.—The third entry is that of Caste. Europeans and Eurasians will be entered as such; and you will accept the answer given you, unless a person calling himself a European, is so manifestly colored that you are sure he is a Eurasian. In that case, say nothing but quietly enter Eurasian. You are to make no distinction between the Mussulmans and are to enter all as such. The various Mahommedan races have so intermingled that it is now impossible to separate them. With regard to Native Christians you are to ask to what caste they belong. If they have forsaken caste, ask to which they belonged before their conversion, and enter that. Hindus proper are to be entered under the several castes, but you are in no case to receive the answers Brahman, Kshatrya,

Vaisya, or Sudra. Some definite caste must be named. Brahmans should be divided into Smarthas, Madhvas and Shri-Vaishnavas. As a general rule, with this exception, you are to enter precisely what the person answers. If, however, he name some small sub-division of a greater caste, you are at liberty to remind him of this and ask whether you may not enter the larger caste name. The Fishermen for example are divided into many small tribes or sub-sections, and it would be well to give the more general title, but in no case are you to make any amendment in this way without the consent of the party himself. You are to inform the people that every man's caste will be entered as he gives it, and that the castes will be registered alphabetically, so that none will be put first or last. There will be no classification, or mixing of one caste with another. You should do all in your power to convince the people that no interference with caste is intended or will be permitted.

Religion—Religion will give you less trouble. The only distinctions we desire to receive among the Hindus are Vaishnavas, Shivas, and Lingayets. If you come across a Jain or Buddhist, you will of course enter him as such. It is not desired that you should enter persons under this head as belonging to the Brahmo Somaj. That society is scarcely formed yet in Madras, and all needful information will be obtained from its officials. Should any person so call himself, you will ask which religion he professed before he joined the Somaj, and enter that.

Mussulmans should be entered as Soonecs, Shias, or Wahabees. Many belonging to the third sect do not like the name, but call themselves Mohammediah Soonnees. Take that answer, but enter as Wahabee, without making any remark.

Native Christians will be entered as such in this column. They may be Roman Catholics or Protestants, enter thus—*N. C. Prot., N. C. Cath.* Other Christians should be divided into Roman Catholics and Protestants.

Females will usually be of the religion of their husbands, &c.

Birth-place.—The next item is "Birth-place." Under this head also you are to accept the most general answer. In this Presidency, enter nothing less than a Collectorate. In other Presidencies, nothing less than a province or kingdom. In foreign countries, nothing less than a kingdom. British subjects may be entered as born either in England, Scotland, or Ireland. Such answers as China, Bengal, Madura, France, Bombay, Tanjore are what we require. You are required to be very careful in this matter, as otherwise we shall receive a set of names it will be impossible to identify or class. *In no case is the name of a village or town to be received or recorded.*

Occupation.—The same remarks apply to this head as to caste. You should enter precisely the answer given by the person. But if his occupation be manifestly a branch of some other better known occupation, enter the latter with the party's consent. Thus among the Municipal scavengers are sweepers, side coolies, cesspool boys, drain cleaners, &c. All these should be entered as scavengers. It is, however, desirable that the number of toties should be known, and care should be given to report every one, whether male or female.

If any person having an occupation be in the employ of Government, write the letter G. large after his occupation, unless the person returns himself as a Government servant. If any person return an occupation the meaning of which you do not understand, ask a few questions, so that you may be able to inform the census officer of its meaning.

Age.—This will present little difficulty, except among the lowest classes. Enter the answer given unless it be manifestly incorrect, and then use your own judgment. You should, however, be on your guard against receiving very great ages without satisfying yourself of their truth. Thus a great many persons will be returned as a hundred years old. In such cases ask a question or two regarding known and political events, as the invasion of Hyder Ali, fall of Tippoo, and the first Burmese war, or the famines of the years Nandana, Tarana, and Acshaya, &c. Ask, too, the age of the eldest son or grandson, and add, say, 15 years for the son and 30 for the grandson. Very few persons live to be 90, and scarcely one to be 100. Most persons will be very old, decrepid, and grey by 80.

Able to read and write.—This may be in any language. You must trust to what they say.

Deformed.—It is only desired to know the number suffering from the following six evils, being *blind, deaf, dumb, idiot, insane, leper.* The words *insane* and *idiot* are very different in Tamil and the other vernacular languages, and you will have no difficulty in separating them. When you have taken all the names and other information required, you will ask the general questions—

Is there any one *blind* in this house?

Do.	*deaf*	do.
Do.	*dumb*	do.
Do.	*insane*	do.
Do.	*idiot*	do.
Do.	*leper*	do.

and then if there be such, make the entry against the name of the person so afflicted.

You are most strictly enjoined to be respectful, quiet, and gentle in all your proceedings. The Government has no desire beyond that which has been expressed—to obtain such information as may enable it to govern the people better and more wisely. You should second this desire by your actions and cause the people to give to your kindness what they would refuse to give to your authority. You are in no case to get into an altercation with the people, to be angry with their answers, or to declare them foolish and incorrect. The census is a new thing and we must prove to the people that it is also a good thing. Above all things you are to abstain from reproaching any person for assuming a caste title to which you think he is not entitled. Your business is simply to take down what he says.

Lastly, you are to bear in mind that places of changing inhabitants such as Choultries, Jails, Hospitals, Chuttrums are not to be enumerated till the final census. You should, however, send in a blank schedule for each, writing in the upper left hand corner the word "Hospital," "Jails," "Chuttrum," &c., as the case may be. No regiment should be counted in either census, as the Commanding Officer will give the necessary information.

PUBLIC DEPARTMENT.

PROCEEDINGS OF THE MADRAS GOVERNMENT.

Read letter from the Sanitary Commissioner for Madras in charge of the Census Office :—

(Here enter 7th May 1873, No. 338.)

ORDER THEREON, 19th July 1873, No. 758.

WITH the above letter Mr. Cornish forwards the Report on the Census of the Town of Madras for 1871, from which the following main facts are extracted :—

2. *Area and Population.*—The township of Madras embraces within its municipal limits an area of nearly twenty-seven square miles, including thirty-six distinct villages, and about 3,000 acres of cultivated land.

The preliminary enumeration of its inhabitants made during the month of September 1871, and the subsequent final one, which, commencing on the 13th of November in the same year, lasted seven days, showed it to contain 397,552 inhabitants occupying 51,741 houses, or an average of over seven inhabitants to a house. Of the houses, 20 per cent. are thatched.

NOTE.—	Population.
Calcutta...	377,924
Bombay...	624,000

3. *Density of Population.*—Deducting from its area such open spaces as the island, esplanades, &c., and, from its population, the vagabond and houseless poor, the average number of residents to a square mile is found to be 17,008.

	Square miles.
Area	26·82
Unoccupied portion	3·66
Remainder...	23·16

Population	397,552
Houseless poor ...	3,632
Remainder...	393,920

The population is most unevenly distributed, for while that portion of Black Town forming the second municipal division, and measuring 0·74 of a square mile, has 73,062 inhabitants, the fourth division, or Perambore, has but 9,701 to more than five times the space.†

† 388 square miles.

4. *Inaccuracy of previous Censuses.*—The results now arrived at are widely different from those of previous censuses, as well as from the various estimates of the population that have been framed from time to time. The latter have varied from the "*not less than a million*" of Sir Charles Trevelyan to the 350,000 of the Sanitary Commissioners; while of the former, which were two in number, one, that of 1822, made the population to be 464,551, while the other, taken in 1863, put it at 427,771.

An examination of the details of both these Censuses establishes their untrustworthiness. In 1863 the Hindoo population of Triplicane was returned as containing nearly three women to one man, while in Pereamootoo the men were to the women as two to one.

In 1822 the number of persons to a house was stated to range from 8·5 in Black Town to 36·4 in Nungumbaukum, while in Mylapore, Royapetta, &c., the average number of children given to each house was no less than thirteen.

5. *Accuracy of present Census.*—Of the correctness of the present return there can be but little doubt. The number of houses was arrived at from three sources; the work of the enumerators was tested in five different ways; the proportion of the sexes accords with the results of accurate censuses elsewhere; and the ages, arranged in five-year groups, show results "fairly in accord with the ascertained ages of population in other countries."

The population actually afloat in the shipping was not enumerated, but this is of little importance except as affecting the accuracy of the European death-rate return.

6. The main results, and some of the more interesting features of the Census, are exhibited in the following abstract :—

Houses	51,741			
Population ...	397,552	Males ...	Over ten years	147,937
			Under ten years	46,739
		Females ...	Over ten years	155,200
			Under ten years	47,676
Proportion of females to 100 males				104
Nationalities ...		Europeans		3,613
		Eurasians		12,018
		Hindoos		330,052
		Mahomedans		50,964
		Others		[illegible]
Pursuing some occupation, 140,651 ...		Males...		112,678
		Females		27,973
Educated				72,865
Schools				671

7. *Proportion of Sexes.*—Unlike Bombay and Calcutta, where the male population preponderates, the females in Madras are in excess of the males, and approximate to the proportion* of the sexes in England and Wales. This preponderance obtains in all the main divisions of the community, though Europeans and Brahmins form marked exceptions.

* 105 to 100.

	Proportion of Females to every 100 Males.
Hindoos	104
Mahomedans	107
Europeans	59
Eurasians	107
Native Christians	109
Brahmins	87

8. *Religion.*—As far as was ascertainable, the percentage to the whole population of the followers of the various religions was as follows :—

Hindoos † (308,611)	77·6 per cent.
Mahomedans (50,964)	12· „
Christians (37,067)	9·3 „

Of the Christian population, the native portion numbered 21,441, or nearly 5 per cent. of the town population, and all castes, excepting those of potmaker and dhobi, were represented in it.

Of the Native Christian population—

84·4 per cent. are Roman Catholics, and
15·6 „ „ Protestants.

Of the Mahomedan population—

86·2 per cent. are Sunnis,
8·3 „ „ Shiahs, and
5·5 „ „ Wahabis.

Of the Hindoo population—

43·4 per cent. are Sivaites,
33·4 „ „ Vaishnavites, and
·8 „ „ Lingites.

9. *Castes.*—The total number of Hindoo castes, *i.e.*, of bodies of Hindoos that will not eat together or intermarry, was found to be 124. These may be classed into eighteen grand divisions, of which the Kshatriyas are the fewest in number, while next to them come the Brahmins. The former are 1·4, and the latter 3·6 of the total Hindoo population.

1. Brahmans.	10. Weavers.
2 Kshatriyas.	11. Satanis.
3. Chetties.	19. Barbers.
4. Kavarais.	13. Dhobies.
5. Vellalers.	14. Kusaven.
6. Idaiyars.	15. Sembadaven.
7. Kanakkan.	16. Shanan.
8 Kammalan.	17. Pariahs.
9. Vunnian.	18 Other castes.

† *N.B.*—Excluding Native Christians.

10. *Occupation.*—The caste of a man is now, it appears, but an uncertain guide to his occupation. In classifying the population, the six great classes of occupations originated by Dr. Farr have been followed with some modification of their sub-divisions, and these would seem to have admitted of being still further modified since the head "learned professions" is now found to include some who can neither read nor write.

Excluding children incompetent to work, and women employed only in the care of their homes, 140,651 persons followed some occupation. Of this number 27,973 were women. Of the adult* male portion of the community, 76† per cent. were occupied in some calling. The Government Civil Service gave employment to 6,318 persons, or 1·6 per cent. of the entire population. The classes noted in the margin were those chiefly represented in it, but the caste of Barber was the only one that did not supply a single member. Of all classes of the population 1·2 per cent. are engaged in military or police duties, the "learned professions" occupy ·3 per cent., the most numerous calling being "doctors." Eight per cent. of the male population are engaged in personal service, and ten per cent. in trade. 5·6 per cent. are "carriers," 2·4 per cent. are "cultivators." Nearly 16 per cent. are "engaged in unskilled labor." Of 31,950 persons classed as laborers 8,340 are women. There are 4,129 beggars and mendicants, 61 faquirs, and 2,058 prostitutes including the women attached to the Hindoo temples.

* 147,937
† 112,678

Europeans ...	7·8 per cent.
Eurasians ...	6 6 ,,
Chetties ...	·4 ,,
Kshatriyas ..	3·2 ,,
Brahmans ...	3· ,,
Mussulmans.	2·2 ,,

11. *Infirmities.*—The information collected under the head "Infirmities" was not very accurate, or very carefully compiled. The returns give the following general results :—

	Males.	Females.
Idiots and insanes ...	198	166
Deaf ...	409	455
Dumb ...	117	126
Blind ...	699	720
Lepers ...	260	158

The lunatics in the Asylum were, however, omitted from the return, and 168 should be added on this account, but it must be remembered that they are collected from all the southern districts of the Presidency.

The return of lepers is also probably below the mark.

There were 1,419 persons returned as blind, and the Sanitary Commissioner considers this a small number among so large a population in a tropical country. He attributes the result to the benefits of the Eye Infirmary, where, according to the returns for the last ten years, 2,286 persons have been wholly, and 4,958 partially, restored to sight.

12. *Education.*—Of the gross population, excluding the homeless poor and all children under four years of age, 20·5 per cent. can read and write. The highest percentages are shown in the margin. The Brahmans maintain their general intellectual superiority over other Hindoos, of whom the hardworking washermen‡ are the most backward.

Europeans...	80·1 per cent
Eurasians ..	60·4 ,,
Other races.	53·5 ,,
Brahmans ...	40·7 ,,
Kanakkans...	37·2 ,,

‡ 4·1 per cent.

Of the Mahomedans only 18·1 per cent. had mastered sufficient of the elements of knowledge to be classed as "educated."

Taking the entire resident population, it seems that of persons between the ages of

15 and 25 ...	23·8 per cent.
25 and 35 ...	21·9 ,,
35 and 45 ...	23·1 ,,
45 and 55 ...	22·2 ,,
55 and 65 ...	10·9 ,,
Over 65 ...	19·4 ,,

could read and write. When it is considered how small is the number of native females who are allowed to learn even the rudiments, the progress of primary education appears not unsatisfactory.

13. His Excellency in Council has perused with much interest the elaborate report compiled by the late Mr. Gover on the results of the Educational Census, which demonstrated that, of children of both sexes between the ages of five and fifteen, 29 per cent. were at school. Of the entire male population 1 in 10 was under instruction. The female scholars reached the respectable total of 5,112, but of this number 1,544 were Europeans and Eurasians. The last mentioned is among all classes that which supplies most scholars of both sexes in proportion to its numbers.

14. His Excellency considers that there is every reason to regard the Madras Town Census as having been a most successful operation. The result is mainly due to the intelligent and zealous supervision exercised by the late Mr. Gover; but the assistance he received from the President of the Municipality and from some among the Commissioners must not pass without acknowledgment. The work has been carefully brought to completion by Mr. Cornish, and His Excellency desires that he will accept the thanks of Government for his clear, practical, and able report.

(True Extract.)

(Signed) W. HUDLESTON,

Chief Secretary.